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# A soldier's handbook

Henry Sykes

PALESTINE

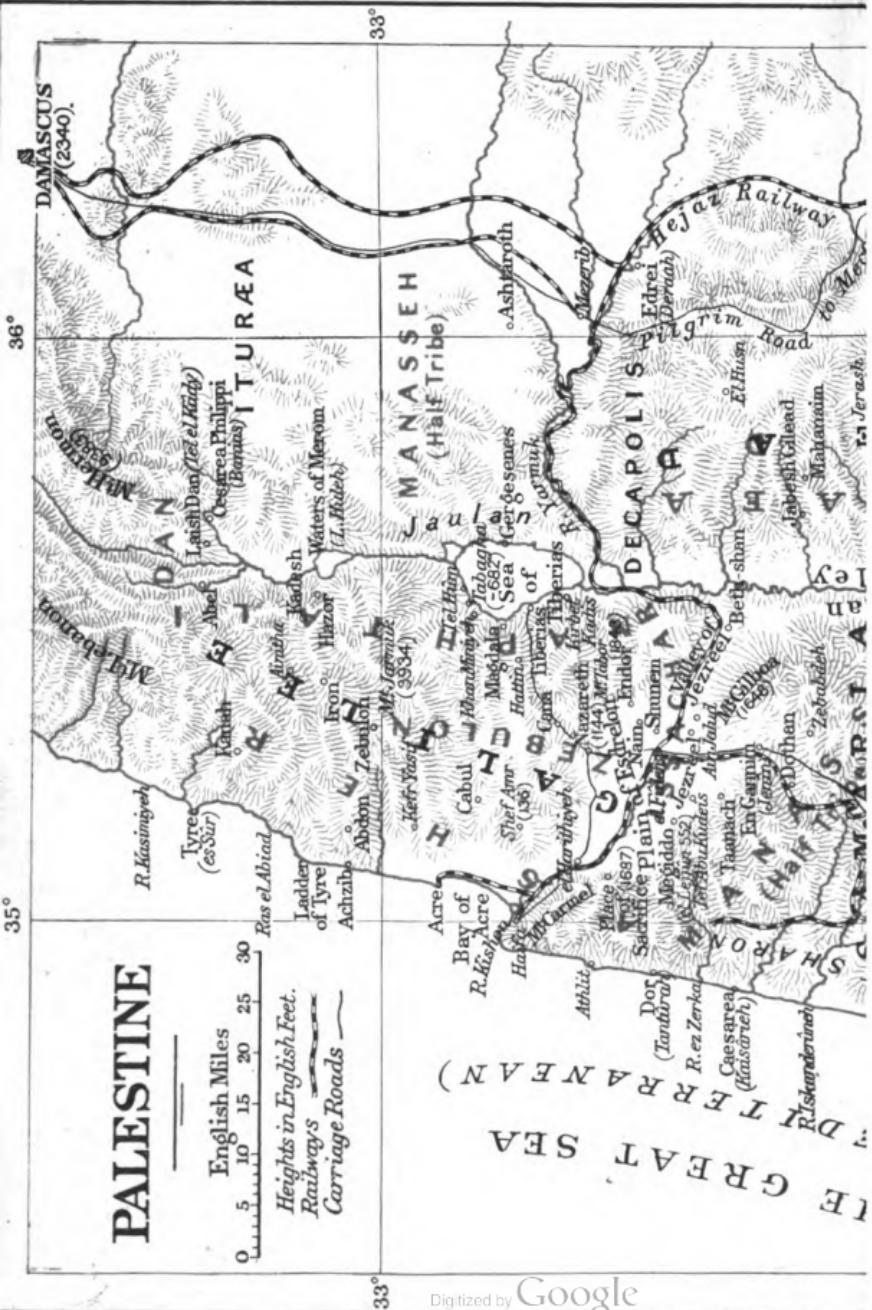
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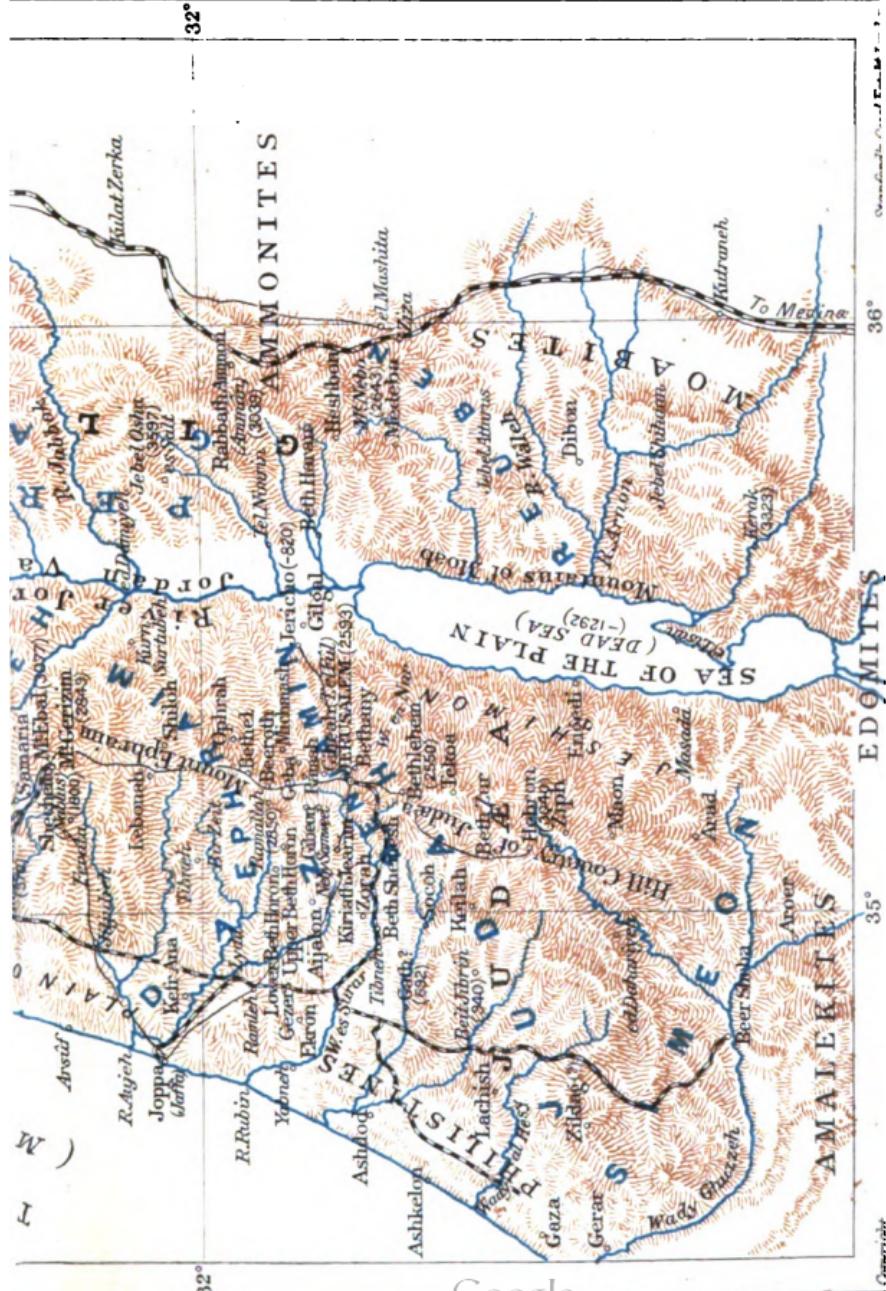
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**A SOLDIER'S HANDBOOK**

**Palestine and Jerusalem**

SALIENT POINTS IN  
THE GEOGRAPHY, HISTORY AND  
PRESENT DAY LIFE OF  
THE HOLY LAND

BY

**REV. H. SYKES, M.A.**

(Jesus College, Cambridge)

Secretary of the Palestine Mission of the  
Church Missionary Society

**WITH TWO MAPS**

*Profits during the War will be devoted to Relief  
Funds for Sailors, Soldiers and Prisoners of War*

**THIRD AND ENLARGED EDITION**

**HODDER AND STOUGHTON  
LONDON : NEW YORK : TORONTO**

## THE BABE

*Beginne from first, where He encradled was  
In simble cratch<sup>1</sup>, wrapt in a Wad<sup>2</sup> of Hay,  
Betweene the toylful oxe and humble asse,  
And in what Rags, and in how base Aray,  
The Glory of our heavenly Riches lay,  
When Him the silly<sup>3</sup> Shepheards came to see  
Whom greatest Princes sought on lowest knee.*

EDMUND SPENSER (xvi. cent.).

<sup>1</sup> manger or crib.      <sup>2</sup> a small bundle.

<sup>3</sup> simple.

*First Edition 1918  
Second Edition 1918  
Third and Enlarged Edition 1918*

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FOREWORD

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The Very Rev. SIR GEORGE ADAM SMITH,  
Principal of the University of Aberdeen, to  
whom the ms. of Part I of this little book was  
submitted for comment and advice, and to  
whom the writer is indebted for valuable help  
and suggestions, kindly allows him to make use  
of this extract from his letter:

*"I have read your little book on Palestine for the British Soldier with great interest. I think it admirably planned.... You have managed to express clearly and compactly a vast deal of information on all the salient points of the geography and history. I do not know of anything better in so small a compass on the present population; and I especially admire the advice you give our soldiers on their relations with them. I feel that you have said all that need be said on this last subject. I am sure the book will meet a want and do good."*

ABERDEEN,

Dec. 16, 1917

*"But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."* ENGLISH BIBLE.

## PREFACE TO THE THIRD EDITION

SOME very kind remarks (deeply appreciated) have been expressed about the first edition of this little work, by those—amongst them, soldiers—well capable of forming a judgment. In the present edition a Second Part has been added. In it an attempt is made to indicate briefly the "setting" of Palestine in regard to certain periods, peoples and places during the Christian era. This (an afterthought) has not been done without considerable hesitation. It is believed, however, that the information gathered together may be of real interest and guidance to some, in their desire to focus more exactly the historical "lie" of the Holy Land. Further, it is hoped that such addition will in no way be found to interfere with the general character and *format* of the book.

I do not remember to have seen elsewhere attention called to routes (but the coincidence is too obvious to have escaped notice altogether) followed alike by St Paul and the Crusaders, on their journeys from and to Jerusalem.

Events now happening in Palestine, God-wrought, verily, betoken a working out there of things, however interpreted, "surely believed among us," and "which must shortly come to pass." Meantime, let the message of this little book to each reader, soldier, or other, be just this: Read your Bible; Ponder the story of the Land; Heed well "the wonderful works of God" in grace, in nature and in history.

The Map of the Near East has been re-drawn. An Index of Names and Bible References has been added. Grateful thanks are due to Mr C. W. Moule, Senior Fellow of Corp. Chr. Coll., Cambridge, and to my brother, Arthur Sykes, for kind help and advice. Not less would I thank the Printers and the Publishers of this little work for its happy 'get up,' as some consider it.

CAMBRIDGE, Sept. 1918 Google

H. SYKES.

## PREFACE

THESE few pages, in part a mere compilation, and, in part, based on personal knowledge of the country, have been put together by one who went out to Palestine as a "Missionary Crusader," so far back as 1886, and who was allowed by the Turkish Government with some other enemy subjects to leave the country in December, 1914.

They are written for and dedicated to the British Soldier who may happen to find himself in Palestine. It is hoped they may be found worthy of a corner in his haversack, and stimulate his interest in the Bible, in the Land, and in his own sojourn there. Many works of great interest and value have been written about the country: from one of the chief of these quotations have here and there been made. The book is intentionally a little one. Though that be so, considerable pains has been taken in the selecting of the information given as also in the effort to make sure of its being accurate.

Two Maps, specially prepared, are added. The one, of Palestine, will help the reader to follow portions of the letterpress more easily. The other, of the Near East, will enable him to gain a right perspective of that part of the world (in which the Holy Land itself lies) now coming into so great prominence.

The writer would like to think that even this simple booklet, after the stress and turmoil of war are over, may have been the means of "whetting" Palestine interest in some which shall later manifest itself in Palestine study and, perhaps, Palestine service.

CAMBRIDGE, Dec. 1917

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*'Those who remember their Bible know that Abraham, the founder of the Jewish race, came from Mesopotamia, and his story teaches us the great military truth that Palestine and Mesopotamia are one country.'*

*THE TIMES Newspaper,  
Leading Article, Sept. 21, 1918.*

*"In that day shall there be a highway out of Egypt to Assyria (Mesopotamia), and the Assyrian shall come into Egypt, and the Egyptian into Assyria: and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; for that the LORD of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."*

**ISAIAH,**  
**c. 750 B.C.**

# Palestine and Jerusalem

## PART I

### I

#### PALESTINE AND ITS BOUNDARIES

PALESTINE (*Bilaad Filasteen*) is to be distinguished from Syria, the country away to the North of it containing the great mountain range of Lebanon. Palestine stands for the Canaan of Scripture. The term occurs in Ex. xv. 14, Is. xiv. 29, 31. Palestine then connotes what is understood by the “**Land of Promise**” (Heb. xi. 9) and what we speak of in these days as the “**Holy Land**.” Read carefully Nu. xxxii., xxxiv.; Deut. iii.

Its NORTHERN BOUNDARY may be taken as a line drawn eastwards from Tyre (2 Sa. xxiv. 7) through the southernmost roots of Mt Hermon. Hereabouts it is that the Jordan bursts into being at the more important of two of its main sources. The place now bears the name of *Banias*: it is the *Cæsarea Philippi* of the New Testament, in the neighbourhood of which many believe our Lord’s Transfiguration to have taken place (Matt. xvii.). **Dan** (cp. p. 36), one of the Old Testament extremities of the Land, is little more than a mile away (Gen. xiv. 14, 1 Sa. iii. 20).

For the SOUTHERN BOUNDARY another line may be drawn W. and E. through the *Wadi Ghuzzeh*, south of **Beer-sheba**, places now so well known to British troops and the British people.

The EASTERN BOUNDARY of the country follows about the course taken by the Turkish railway running southwards from Damascus to Medina (begun 1901, opened 1906). Eastwards of the railway stretches the great Syrian desert leading to the Euphrates, Tigris and Baghdad, some 600 miles away. The brooks of Arnon (*Al Maujib*, Nu. xxi. 14, Deut. ii. 24), flowing westwards and emptying themselves into the Dead Sea about midway between its N. and S. shores, form the S. boundary of Eastern Palestine.

The Mediterranean, called in Scripture "the great sea" (Jos. i. 4, Dan. vii. 2), "the utmost sea" (Deut. xxxiv. 2, Joel ii. 20) and "the hinder (western R.V.) sea" (Zec. xiv. 8), is the country's WESTERN BOUNDARY.

Palestine is therefore a small country; its whole length is hardly more than 180 miles, and its average breadth about 55. The total area is generally reckoned at some 10,000 sq. miles (W. Palestine, 6000; E. Palestine, 4000), that is, about one-sixth the size of England and Wales. A small country, but how great its history!

## II

### GEOGRAPHICAL FEATURES AND BIBLE HISTORY

Geographically the Holy Land consists of four strips of country: a WESTERN and an EASTERN MOUNTAIN RANGE; THE JORDAN VALLEY contained between them; and THE MARITIME PLAIN. This PLAIN borders on the Mediterranean and extends up to the foot-hills of the Western range.

## A. THE MARITIME PLAIN.

The Maritime Plain about Gaza and extending N. to within some ten miles of Jaffa, formed the country of the ancient Philistines (Jud. xiii.-xv., 1 Sa. iv.-vi.). **Gaza** (*Ghuzzeh*) was its chief city, one of the oldest in the world (Gen. x. 19). It is famous for its connection with Samson (Judg. xvi.), and with a beautiful N.T. incident (Ac. viii.). The Crusaders were here and built a church: but had more to do with Ascalon, a little to the north. Other cities were: **Beer-sheba** (*Beer Saba*) and **Gerar** (*Jiraar*), where Abraham and Isaac bargained with Philistine chiefs, pitched their tents, dug wells, and watered their flocks (Gen. xx., xxi., xxvi.); **Ziklag**, connected with David (1 Sa. xxvii.); **Gath** (*Tel es Safi*), the home of Goliath (1 Sa. xvii., 1 Ki. ii.); **Lachish** (*Tel el Hesy*), where Joshua fought, and Sennacherib encamped (Jos. x., 2 Ki. xviii., xix.); **Ashdod** (1 Sa. v., 2 Chr. xxvi.), called **Azotus** (Ac. viii. 40); **Ekron** (*Akûr*), whose god was Baal Zebub, the god of flies (2 Ki. i., cp. Matt. xii. 24-31).

Round about Jaffa and northwards the Maritime Plain is known as the **Plain of Sharon** (1 Chr. xxvii. 29, Is. xxxv. 2). **Jaffa** (*Yafa*) is the ancient **Joppa**. It was here probably that Hiram delivered "the timber of cedar and of fir" "in floats," for the building of Solomon's temple (2 Chr. ii.): a part of Jaffa's orange gardens is still called "Solomon's Harbour." Here Jonah fleeing from God took ship and was cast over-

board (*Jonah i.-iv.*); and here Peter had that vision on the housetop, which changed his whole view of life (*Ac. x., xi.*). About twelve miles E. of Jaffa is **Lydda** (*Lidd*) where Peter raised Dorcas to life (*Ac. ix.*). Lydd is interesting to men of the Anglo-Saxon race as being the reputed scene of the martyrdom of St George. Sir George Adam Smith in his great work, *The Historical Geography of the Holy Land*, informs us that a church dedicated to this martyr had existed from the earliest times and that Lydda was on that account made much of by the Crusaders: he adds, "St George of Lydda is St George of England." **Ramleh** with its high observation tower and remains of other crusading buildings almost adjoins Lydd. The olive groves of these two places are very extensive. **Gezer** (*Abu Shushi*) lies a little further to the East: its story is connected with Joshua and Solomon (*Jos. xvi. 3, 1 Ki. ix. 15-17*).

North of Jaffa is **Arsuf** where Richard I defeated Saladin (Sep. 1191). Further N. still at a distance of over thirty miles is the seaport of **Cæsarea** (*Kaisârieh*), an important Roman centre in N.T. times. Stationed here was Cornelius, that fine Roman soldier, "a devout man and one that feared God with all his house," the story of whose sending for and receiving of the Apostle Peter is recorded in *Acts x.* Here too came another Apostle, St Paul, who, after imprisonment, trial, and "appeal to Cæsar" was sent hence under escort to Rome (*Ac. xxiii.-xxviii.*). Fifteen miles N. of Cæsarea, passing on the way **Dor** (*Tan-*

*târah*, Judg. i. 27, i Ki. iv. 11), which belonged to Manasseh, we come to *Athlit*, where "the Crusading remains are numerous and solid: there is a castle, a church, and remains of a mighty sea-wall" (Smith). Some twelve miles further on, the Maritime Plain narrows to less than 200 yards where the N.W. headland of Mt Carmel (here 566 ft) abuts on the sea. It is to be noticed that Carmel is a ridge, not a peak.

Just round Carmel point lies the port of *Haifa* (possibly the *Achshaph* of Josh. xi. 1), at the S. bend of the Bay of Acre. Here is the terminus of the Haifa-Damascus railway, opened in 1905. Acre (*Akka*) (Judg. i. 31—the *Ptolemais* of Ac. xxi.), ten miles further on, forms the point of the N. bend of the Bay. A branch railway connects it with Haifa, quite close to which latter place it crosses the *Kishon* (Judg. iv., v. 21). Acre, captured 1104, was the Crusaders' chief port. The place fell to Saladin in 1187, but Richard I recovered it two years later. When Jerusalem was lost by the Crusaders in 1187 Acre became the head-quarters of the Orders of the Knights Templars and of the Knights Hospitallers of St John: hence the name, *St Jean d'Acre*. The British branch of this Order was suspended by Henry VIII but re-constituted about 1830. In 1888 Queen Victoria sanctioned its incorporation by charter. Its Red Cross work during the war has made it widely known. These Knights of St John were invested with control of Acre in 1229. When Acre fell the Order moved to Cyprus, thence in 1320 to

Rhodes (pp. 67, 68), and on to Malta in 1530. Napoleon besieged the town unsuccessfully in 1799, mainly owing to the help given by the English to the Turks. Some distance further north lie the ports, *Tyre* (*Sûr*) and *Sidon* (*Saida*) (read 1 Ki. v., ix., Ezek. xxvi.-xxviii., Matt. xi., xv., Mk vii.). So much for the Maritime Plain.

### B. THE WESTERN MOUNTAIN RANGE.

The Western Mountain Range, running parallel with the Philistine country in the Maritime Plain, is "the hill country of Judæa" (Lu. i. 65, cp. Jos. xi. 21): it is now called *Jabal Kuds*. Its lower westward-slopes towards Philistia (which seem in parts almost distinct from the main range) are sometimes spoken of under their Hebrew name as the Shephelah—that is "low or lowland." Of these slopes Sir G. A. Smith says "This is the so-called Shephelah—a famous theatre in the history of Palestine—the debatable ground between Israel and the Philistines, between the Maccabees and the Syrians, between Saladin and the Crusaders." The slope on the other side of the range eastward towards the Dead Sea is the *Jeshimon* of Scripture (Nu. xxiii. 28, 1 Sa. xxvi. 1-3). This is part of the wilderness of Judah (Judg. i. 16). *Jeshimon* means "devastation," and, says Sir G. A. Smith, "no term could better suit its haggard and crumbling appearance."

Jerusalem (*Al Kuds esh Shareef*—the holy, the venerated) is situated on the top edge of the more northerly part of this high hog-back of

Judæan mountain (at Jerusalem 2593, Hebron 3040 ft high). Jesus Christ is the outstanding Figure of the Bible. To Him all its story directly and indirectly leads up; round Him its chiefest interest centres. Remove Him and the Bible is felt to be inadequate, incomplete. Not less, it may be said, Jerusalem is the outstanding feature of Bible Geography. For one thing, the Book is vastly more taken up with her than with any other city. By Chronicler, Psalmist, and Prophet the name Jerusalem is often enough used, or her picture drawn, to stand for country and people together. Their history is her history, and hers theirs. Then, for another thing, the life of Jesus Christ was so intertwined with that of Jerusalem in prophecy and fulfilment as to be inseparable from it (read Matt. ii. 1, 2, Zec. ix. 9, Matt. xxi. 1-17, xxiii. 37, Lu. xiii. 33-35). While the one lasts in time, so will the other.

If Salem of Gen. xiv. is one with Jerusalem, as some think, then the first mention of the city is significantly connected with the names of Abraham and Melchizedek (Heb. vii.). For the circumstances under which David took the hill fort **Jebus**, which is Jerusalem, and transferred thither his capital from Hebron, where it had been the preceding seven years, read 2 Sa. v., 1 Chr. xi. Read too the beautiful story of how an Eastern threshing-floor became the site of the Temples of Solomon (1 Ki. vi.-viii.), Zerubbabel (Ezra i.-x., Neh. viii.-xiii.), and Herod the Great (Mk xi.-xiii., Lu. ii., Ac. iii., xxi.). That story is

the tale of David and his sin; of Joab, his commander-in-chief, to whom the King's word was "abominable"; of the Angel of the Lord; and of Ornan the villager (2 Sa. xxiv., 1 Chr. xxi. xxii.). It is surely a remarkable fact that, notwithstanding all that has befallen Jerusalem and her people, that threshing-floor, purchased and set apart for a sacred purpose, still so remains to-day, nearly three thousand years after. It is here that is situated the Mosque of Omar—to the Muhammadan, one of the most sacred spots in the world. The Arabic term for this Mosque area is *Al Haram*, the Inviolate.

From that time onwards,—David's repentance and God's acceptance of his sacrifice there by fire—it may be said that the O.T. history is the history of Jerusalem and that part of God's people called the Kingdom of Judah. For a division took place. The unity, which the Twelve Tribes had enjoyed under their first kings, Saul and David and Solomon, was broken under Rehoboam, Solomon's son and successor, as is related for us in 1 Ki. xi., xii., "Judah and Benjamin clave to the house of David." But henceforward the Kingdom of Israel (as distinct from that of Judah), formed of the Ten Tribes, existed apart and independent, having its own king and capital at Samaria (1 Ki. xvi. 24), until conquered and its people largely deported in 722 B.C. under Shalmaneser, the King of Assyria (2 Ki. xvii.). In that same chapter (v. 24) we are further told that the King of Assyria brought from Babylon and

other cities subjects of his own "and placed them in the cities of Samaria instead of the children of Israel." It is an ethnographical puzzle what has become of the Ten Tribes. Do they still exist apart unrecognised; did they ultimately unite again with the Two Tribes; or have they become fused with the peoples among whom they were transplanted?

The Kingdom of Judah also came to its end and for the same reason, faithlessness to God, "till there was no remedy" (2 Chr. xxxvi. 14-17). Jerusalem fell to Nebuchadnezzar, was burnt, and its people deported in 587 B.C. (2 Ki. xxiv., xxv., 2 Chr. xxxvi.). But owing to a decree of Cyrus, King of Persia (559-529 B.C.), who had captured Babylon (538 B.C.), a number of the exiles returned to Jerusalem under the leadership of Zerubbabel, in 536 B.C. (2 Chr. xxxvi. 21-23, Ezra i., ii.). A small Temple (Zerubbabel's) was built and the Temple worship restored (Ezra iii., vi.). Later still, Ezra in 457 B.C., and Nehemiah in 444 B.C. and 434 B.C., did much to rebuild Jerusalem and revive the national life. Nehemiah was one of Jerusalem's great wall and gate builders. All this is related for us in the two books, Ezra and Nehemiah. The prophets Haggai and Zechariah heartened and helped Zerubbabel and his people (Ezra v. 1-2); their prophecies may also be read, especially that of Haggai.

How often Jerusalem is the theme of Psalmist and Prophet! See how one describes her (Ps. xlvi.) ; how another sings God's love of her

(Ps. lxxxvii.) ; with what joy and expectation her sons and daughters resort to her at the time of the set Feasts (Ps. cxxii., cp. Deut. xvi.) ; with what sore yet tender heart the exile bewails his separation from her (Ps. cxxxvii.) ; with what eager joy others contemplate or commemorate their restoration to her (Pss. lxiii., lxxxiv., cxxvi.) ! Would you know how passionate a patriot's love was for her? Read that dirge over her downfall at the hand of Nebuchadnezzar, given us in the Book of Lamentations. Never Briton or Belgian, Frenchman or Italian, Serb or Syrian loved his home and the city of his fathers more than did that writer, whether, as tradition has it, Jeremiah the prophet of the Captivity, "The Weeping Prophet," as he has been called (cp. Jer. ix. 1-3) ; or, as some urge, another, who lived a little later. If ever, now, in these days of devastation and deportation, of iron yoke and cruel bondage, is the time to read and understand that book.

For the N.T. history of Jerusalem all the Gospels and the book of the Acts should be carefully read. It is linked with our Lord's Infancy, in the visit there of the Wise Men and Simeon's act in the Temple (Matt. ii., Lu. ii. 21-38) ; with an episode of His Boyhood (Lu. ii. 40-51) ; with something of His life's Works (Jn v., ix.) ; and much more of His Words (Matt. xxi.-xxv., Mk xi.-xiii., Lu. xx., xxi., Jn ii., iii., vii.-x., xii.-xvii.). At Jerusalem, too, came to pass the solemn and glorious scenes connected with the Saviour's Death (Matt. xxvi., xxvii.,

Mk xiv., xv., Lu. xxii., xxiii., Jn xviii., xix.); Resurrection (Matt. xxviii., Mk xvi., Lu. xxiv., Jn xx., xxi.); and Ascension (Ac. i.); all "for us men and for our salvation." Perhaps there is no incident in all that wonderful life, that more strikingly pictures forth to us the humanness of it and its kinship with ours than those tears, which, as Son of man and fervent patriot, He shed over Jerusalem, the city of His earthly love (Lu. xix. 36-48, read too Jn xi. 35, Heb. ii., iv. 14-16, v.).

The Book of the Acts continues the history of Jerusalem, connecting it with the day of Pentecost (Ac. ii.); with Peter and John, with Ananias and Sapphira, with Stephen and Saul of Tarsus (Ac. iii.-ix.); with Peter's deliverance from prison (Ac. xii.); and with the life of St Paul, in his first converse with the Apostles (Ac. ix. 26-31); in his reporting to them about his missionary work (Ac. xv.); and, lastly, in his controversy with Jewish opponents, their endeavour to kill him, and his deliverance from their hands by means of the Roman soldiery (Ac. xxi.-xxiii.).

And yet once again we read of Jerusalem. For Jerusalem it is that St John has recourse to in name and thought, as he portrays the glory and bliss of "the new Jerusalem," the goal and consummation of the Christian's hope (Rev. xxi., xxii.). The place, once the rude hill fort Jebus, after all its vicissitudes of sovereignty and splendour, of mock worship and ostentatious ritual

(Is. i., Jer. ii., iii.), of siege and servitude, gives its name to what Abraham, and many another, "by faith" lived in expectation of coming to, that "city which hath foundations, whose builder and maker is God" (Heb. xi. 9, 10). The glory of Jerusalem (Is. lxii.) becomes even more glorious "by reason of the glory that excelleth."

Works almost endless have been, and no doubt will be, written about Jerusalem, her history, buildings, sites, etc.

Here no more than the barest references can be made to one or two points that claim notice. Roughly, the city consists of two hills: the Eastern, with the Temple area, and the Western with the great mass of inhabited buildings. Until recent years tradition identified the Western hill with Mount Zion. That claim is now stoutly contested by eminent archaeologists, who urge that the true site of Zion is to be found on the Eastern hill. The valley dividing these hills and running through the city is known in books as the Tyropœon valley. The débris between its bed and present ground surface is some 90 feet deep in places. In this débris are concealed vast remains of Herodian and pre-Herodian times. Outstanding parts of these remains are the ruins known as Robinson's Arch and Wilson's Arch, each built to take a span of over 40 ft. A buried stone under the former (near the Jews' wailing place) measures  $38 \times 10 \times 3$  ft. A buried corner-stone in the foundation of the wall at the S.E. angle of the Temple area has

been found to weigh over 100 tons. In the grounds of the Russian buildings there was to be seen, before the war, a massive half-cut pillar, illustrating the way stones were shaped in the course of their being quarried out of the earth. This having a flaw in it was rejected and left unfinished.

Jerusalem has two other main valleys. The Kidron (*Wadi Sitti Mariam*, 2 Sa. xv. 23, Jn xviii. 1), to the east, divides the city from the Mount of Olives. In this valley and the road leading out of it took place the events described in Matt. xxi. 1-22, Mk xi., Lu. xix. Here again the débris is some 20-30 feet deep. It has been found that the S.E. wall of the Temple area rises some 157 feet from its rock foundation. Thus, with the depth of the valley below (some 200 feet) added to the height of the building that we may suppose to have been supported by this huge wall, a "pinnacle of the Temple" might well have been 400 feet above the valley bed (Matt. iv. 5). In this valley is Jerusalem's only spring, the Virgin's spring (*Ain umm ad Daraaj*): here is, perhaps, Gihon. From this spring a rock-cut tunnel carries the water to the pool of Siloam (Jn ix.). This tunnel was made by Hezekiah and probably 2 Ki. xx. 20, 2 Chr. xxxii. 3, 4, 30 refer thereto. Some identify the Virgin's spring with En-rogel of 2 Sa. xvii. 17 and 1 Ki. i. 9. The other valley is the valley of Hinnom or Tophet (*Wadi Rabaabi*) (2 Ki. xxiii. 10, 2 Chr. xxxiii. 6) to the W. and S. of the city. This valley meets

that of the Kidron near Siloam where they combine into the *Wadi en Naar* which runs out into the Dead Sea. Near this junction is the modern *Beer Ayyub* (Job's well), a deep well rather than spring. Some think here was En-rogel. Jerusalem has large reservoirs, inside its walls, Hezekiah's or the Patriarch's pool, near the Jaffa gate; Birket Israel, near St Stephen's gate; and outside the walls, Mamilla, near the Jaffa gate, and Birket es Sultân, situated where the carriage road to the station crosses the valley of Hinnom. Water too is brought to the city from Bethlehem by means of an aqueduct. But the city really depends for water upon its cisterns hollowed out of the rock. It is said that those in the Temple area can contain 10,000,000 gallons alone. The mean rainfall for Jerusalem is 26 inches, it sometimes reaches as much as 40 inches.

The ancient walls of Jerusalem are a great puzzle (1 Ki. iii. 1, Neh. i.-vi., xii.). In the Bishop Gobat School of the Church Missionary Society there is to be seen scarp rock, of which Conder says, "The work of the scarp is magnificent." "Beyond doubt" we here see "the S.W. corner of the ancient Jerusalem." Not unlikely this scarp goes back to David's day. The present walls were built by the Turkish Sultan, Suleiman the Magnificent (p. 68), in 1542. The stone for the building of the Temple is thought to have been taken from Solomon's quarries near the Damascus Gate. Great care must be taken in visiting this dangerous labyrinth. It is easy to get completely lost.

To see and understand Jerusalem and all she stands for it is necessary that one climb the Mount of Olives (*Jabal at Tûr*, 2693 ft) and there try to imagine some of the scenes which have affected her history, and in affecting her have affected the history of the world.

Another city of Judaea is **Bethlehem** (*Bait Lahm*), the burial-place of Rachel (Gen. xxxv.) ; the scene of the story of Ruth and Boaz (Ruth i.-iv.) ; the home of David (1 Sa. xvi., xvii., 2 Sa. xxiii.) ; and the immortal birth-place of the Babe of Bethlehem, "Jesus the son of David": "the Word became Flesh" (Micah v., Matt. ii., Lu. ii., Jn i.). South of Bethlehem is **Hebron** (*Khalil*). Here was Abraham's sole possession in "the land of promise," and that a sepulchre (Gen. xxiii.), in which were buried Sarah, himself, Isaac, Rebekah, Leah and Jacob (Gen. xl ix. 29-32). Hebron became the inheritance of Caleb, Joshua's friend and fellow-spy (Jos. xiv.): it was one of the cities of refuge (Nu. xxxv., Jos. xx.), and David's first capital (2 Sa. ii.-v., 1 Chr. xi.). Hebron is still renowned for its grapes (Nu. xiii.). It was in the Hebron country that the jealous Saul pursued David, "as when one doth hunt a partridge in the mountains" (1 Sa. xxvi. 20). The wildernesses of Ziph, of En-gedi, of Paran, and of Maon were all hereabouts, mostly to E. and S. (1 Sa. xxiii.-xxvi.; cp. Gen. xxi. 21).

The hill country of Judaea, N. of Jerusalem, ends south of Bethel (*Beitin*). Some four miles S.E. of Bethel lay **Ai**, presumably a Benjaminite

city, and therefore one of the northernmost points of Judæa. For the story of the battle and capture of Ai by Israel read Joshua viii.

West of Bethel lay the hill-country about **Beth-horon** (*Beit Ur*) and the **valley of Ajalon** (*Wadi Salman*), where Joshua defeated the confederacy of enemies formed against him (Josh. x.). This victory gave Joshua the possession of Southern Palestine. Notice how the invasion of the country was then from E. to W. and N. to S.; whereas now (1917-8) it is from W. to E. and S. to N.: yet the hill roads traversed are the same. Sir G. A. Smith in his book has some illuminating remarks about this "valley of Ajalon" route between the hills above and the coast land below. He says "Throughout history we see hosts swarming up this valley or swept down it in flight." This he illustrates from the story of Joshua, of Jonathan (1 Sa. xiii., xiv.), and of David (2 Sa. v. 25, 1 Chr. xiv. 16); also from Maccabæan, Roman, and Crusading history. It was this road the Crusaders followed when they took Jerusalem in 1099. And it was this road they failed to wrest from Saladin in the Third Crusade, ninety years later. "Through the third Crusade, however, Saladin firmly held the central range, and though parties of Christians swept up within sight of Jerusalem, their camps never advanced beyond Ajalon." Ajalon is the modern *Yalo*.

South of Ai is **Michmash** (*Mukhmaas*), the scene of Jonathan's exploit (1 Sa. xiv.). **Gibeon** (*El Jib*) lies N.W. of Jerusalem less than half-way to Beth-

horon (Josh. ix., 2 Sa. ii., 2 Chr. i.). Near Gibeon is *Neby Samweel* (2935 ft), probably **Mizpeh** (1 Sa. vii.). **Ramah** (*Er Rām*), Samuel's dwelling-place (1 Sa. vii. 15-17, viii.) was hereabouts; perhaps his birth-place too, **Ramathaim-zophim** (*Ramallah*, 1 Sa. i. 1); also **Gibeah** (*Tel el Fūl*), the home of Saul (1 Sa. x. 26, xv. 34); and **Nob** (1 Sa. xxii.). **Bethany** (*Al Azariyeh*), the home of Lazarus and Martha and Mary (Lu. x., Jn xi.) lay some three miles east of Jerusalem over the brow of Olivet. About sixteen miles further east is **Jericho** (*Eriha*). Jericho was the Gaza of Eastern Palestine. The story of its capture is found in Josh. ii.-vii. Doubtless the very road leading to-day from Jerusalem to Jericho is that described in the parable of the Good Samaritan (Lu. x.), and that by which Christ Himself went "ascending up to Jerusalem" (Lu. xix. 28). Jericho lies 800 feet below Mediterranean sea-level and Jerusalem 2500 above the same level, so that the way was and is, literally, a "going down" to the one and an "ascending up" to the other.

From Bethel, northwards, the Western Range becomes **mount Ephraim** or the mountains of **Israel** (Jos. xi., xvii.), now *Jabal Nablus*. Here begins **Samaria** (Jn iv. 4, Ac. viii.) or the mountain of Samaria (Am. iv. 1). **Bethel** (*Beitin*) may be said to have belonged to Ephraim (Jud. i. 22: 1 Chr. vii. 28: cp. 1 Ki. xii. 26-33). It was here Jacob had his wonderful dream of the ladder reaching from earth to heaven (Gen. xxviii.); he was here again under happier cir-

cumstances (Gen. xxxv.). Bethel was where Jeroboam set up for the Ten Tribes the counterfeit worship of Jehovah (1 Ki. xii., xiii.); it was thus he has become known as "Jeroboam the son of Nebat who made Israel to sin." Read how Hosea and Amos, prophets of the Northern Kingdom, in their prophecies denounce the idol-worship there (Hos. x., xi., xii., Amos iii.-vii.). Something to the N.E. of Bethel is a village now called *Tayyibeh*, which some identify with **Ophrah**, Gideon's home (Jud. vi.); also with "a city called **Ephraim**," whither Jesus Christ withdrew after the raising of Lazarus (Jn xi. 54). About ten miles N. of Bethel is **Shiloh** (*Seilun*), with its story of Eli and Samuel (1 Sa. iii.). This was Israel's first sanctuary in Palestine, the home of "the ark of the covenant" until it was captured by the Philistines (Jos. xviii. 1-10, 1 Sa. iv.-v.). Shiloh (a little E. of the present carriage road) lies half-way between Bethel and Shechem. **Shechem** (*Nablus* 1800 ft) was a chief city of Ephraim and is sentinelled by **Mt Gerizim** (*Jabal at Tûr* 2849 ft) to the S., and by **Mt Ebal** (*Jabal İslamiyeh* 3077 ft) to the N. (Deut. xxvii., Josh. viii.). For part of the story of Shechem read: as connected with Abraham (Gen. xii.); with Jacob (Gen. xxxiii. 18-xxxiv.); with Joseph (Gen. xxxvii.); and with others (Judg. ix., 1 Ki. xii. 25). A little E. of Shechem is the site of **Jacob's well** (*Beer Yakub*), the scene of one of the most familiar and beautiful of the incidents recorded in the Gospels (Jn iv.). Hard by is the reputed tomb of Joseph (Jos.

xxiv. 32). To the N.W. of Shechem—six miles off—is **Samaria** (*Sebastieh*) the capital city of the kings of Israel (1 Ki. xvi. 24, xx., 2 Ki. i., vi., vii., Ac. viii.).

**Dothan** (*Duthaan*), the scene of Joseph's sale by his brethren to the Midianites, is situated in the N. of this district (Gen. xxxvii.). Dothan really lies in a pass between the hills on either side of it. It is just about here that the mountain range branches off into two horns—a longer and a shorter. The longer trending N.W. finally merges into the **Carmel** ridge, the abutment of one end of which on the sea has already been noticed. About half-way along the horn between Dothan and that sea-end of Carmel, lies **Megiddo** (*El Lejjun*) (2 Ki. ix. 27, 2 Chr. xxxv. 22), with its celebrated pass, the chief road between Galilee and S. Palestine. Along that pass have marched from time immemorial armies, traffickers, travellers, backwards and forwards between Damascus and Gaza, between Babylon and Egypt, between Asia and Africa. It is a world high-way.

Half-way between Megiddo and the sea-ward point of the Carmel headland, lies the inland end of Carmel ridge. This, now called *Al Mahrakeh* (1687 ft), is generally taken to have been the scene of the great story of Elijah's sacrifice and of his discomfiture and slaughter of the prophets of Baal (1 Ki. xviii.). The river **Kishon** (*Al Mu-katta*)—rather brook or stream—flows not far away. So much for the one branch of mountain from Dothan. The other, the shorter horn, pre-

serves the northern trend of the main range and ends in **Mt Gilboa** (1698 ft), the scene of Saul's fatal battle with the Philistines, in which he and Jonathan his son were slain (1 Sa. xxix., xxxi., 2 Sa. i.). At the tip of this horn in the plain is situated **Jezreel** (*Zereen*) with its story of Elijah, Ahab, Jezebel, Naboth and others (1 Ki. xviii. 46, xxi., 2 Ki. ix., x.); also the **well of Harod** (*Ain Jalud*)—still a strong spring—where Gideon and his 300 men, who lapped of the water with their tongues, “as a dog lappeth,” discomfited the Midianites (Jud. vii., viii.). Between these two horn-ridges of hill and extending itself to the N. of the smaller lies the **valley of Megiddo** (2 Chr. xxxv. 22; Zec. xii. 11). It is often spoken of, though not quite accurately, as the Plain of Jezreel (cp. Hos. ii. 21, 22). Here is **Armageddon** (Rev. xvi.). This Plain is now generally known as that of Esdraelon (*Marj ibn Amir*). From Jezreel the plain slopes E. to the Jordan valley, forming the **valley of Jezreel** (Judg. vi. 33). At this E. end lay **Beth-shan** (*Besaan*, 1 Sa. xxxi.). Through the plain wanders the Kishon, reaching the sea, as already noticed, hard by Haifa, north of the Carmel headland.

Other cities of the plain are **Endor**, where Saul consulted the witch (1 Sa. xxviii.); **Shunem** (*Sulam*), in a house of which Elisha found a welcome and raised a dead child (2 Ki. iv., viii. 1-7); and **Nain** (*Naeen*), where Christ restored the young man to life (Lu. vii.). **Mt Tabor** (1843 ft) (*Jabal at Tar*), a conical hill, some four miles east of Naz-

reth, closes up the plain at its N.E. corner. Here was the rendezvous of Barak and Deborah against Jabin and Sisera (Judg. iv., v.): and some have held that this, rather than a part of Mt Hermon, was the scene of our Lord's Transfiguration (Matt. xvii., Mk ix., Lu. ix.). Across the Plain now runs the Haifa-Damascus railway under the N. flank of Carmel, by Jezreel, down its valley to Beth-shan, then up the Jordan valley to the S. end of the Sea of Galilee. Here striking east up the *Yarmuk* or Hieromax valley it climbs to the plateau, and finds its way N. to **Damascus** (*Esh Shaam*). At a place called *Filleh* in the middle of the plain the Beer-sheba branch of this railway—begun about 1913—strikes southward to Samaria. This Plain of Esdraelon seems to separate Samaria, to the S. of it, from Galilee, to the N. of it, and to stand apart from either. Strictly speaking, however, it belongs to Galilee and Northern Palestine.

At the N. border of the plain the hill again crops up, and rising gradually all through Galilee (*Al-Jaleel*) (*Jabal Jarmuk*, W. of Safad, has a height of over 3900 ft), loses itself in the great range of Mt Lebanon (8500 ft) (1 Ki. v., Is. xl. 16). The city come to after an hour's climb from the Esdraelon plain is the hill city of Nazareth (alt. 1200 ft) (*An Nâsireh*, Lu. ii. 4). This site of holiest memory lies, actually, in a shallow hollow of the hills. Many travellers have been greatly struck with the beauty of the setting, and have likened the whole scene to the petals of a flower

of which Nazareth itself forms the centre (read Matt. ii., iv., xiii., Lu. i., ii., iv., Jn xix. 19). It is impossible to say just what part of the present little town may have formed the site of the Nazareth of Joseph's home and time. Equally conflicting are the opinions as to where was "the brow of the hill," to which His fellow townsmen led our Lord "that they might cast him down headlong." Perhaps the most interesting thing about Nazareth is the hill top (*Nebi Saeen* 1600 ft), high above it, to the W. Here is a point to which "Jesus of Nazareth," both as boy and man, must have climbed again and again, and the view seen to-day is the view He saw. Even apart from His connection with it the view is a wonderful one. Just because of that connection, it becomes more than ever one of the views of the world.

Away to the N. lies Mt Hermon (9166 ft) (*Jabal esh Sheikh*) (Ps. lxxxix. 12, cxxxiii.), largely snow-clad in Winter, and never even in Summer quite void of some patch of whiteness. Eastwards, is to be seen the top edge of the hills that form the eastern rim of the cup containing the Sea of Galilee, the head-crop of Tabor in the foreground, while beyond and to the S.E. the view extends itself across to Decapolis and Mt Gilead, and parts of the far-reaching Jordan valley. Southwards, the whole Plain of Esdraelon with all the places already mentioned lies stretched out before the eye. A wonderful sight is that plain in Spring time with its greens

and golds of crops coming up and ripening apace; its manifold shades too of brown, where the soil is in various stages of cultivation, or "keeping Sabbath" until the year-end after fruit borne the season before. Such scene once beheld is never forgotten. To see it, moreover, is better to appreciate something of the easy fertility of the land, and to understand that, after all, those who did so were not wrong in speaking of it as a "land flowing with milk and honey."

Beyond Esdraelon the view dies away in the far haze of the mountains of Samaria (Am. iii. 9). The full flank of the Carmel ridge confronts the eye westward leading it sea-wards to the Mediterranean and to the far beyond. All these saw Christ, and so gazed He over that same sea, and surely, in thought, to "the isles of the Gentiles" (Gen. x. 1-5) and the history one day to be theirs—history, which has been in the making for us, as one of the nations, from the days of Boadicea and Bede, Aidan and Alfred, even unto this day; a day than which history was never more in the making, for the world, for the Anglo-Saxon race, and not least for Christ's own land, Palestine itself.

From Nazareth the carriage road leads N.E. to the traditional Cana of Galilee (*Kefr Kenna*), some four miles away, with its beautiful stories of the wedding feast (Jn ii.) and the nobleman's interview with Jesus (Jn iv.). The road ends sixteen miles further on at Tiberias (*Tabariyeh*). Before reaching Tiberias it passes near the horns of *Hattin* where Saladin, in perhaps the most

eventful battle of all the Crusades, defeated the Christian forces (1187). The Sea is variously described as "the sea of Tiberias" (*Bahr Tabariyeh*) (13 miles × 6), "the sea of Galilee" (Jn vi. 1), "the lake of Gennesaret" (Lu. v. 1) and "the sea of Chinnereth" (Nu. xxxiv. 11). Hereabouts were enacted those wonderful scenes we have read or heard of so often: the stilling of the storm (Matt. viii.); the walking on the water (Mk vi.); the miraculous draught of fishes once (Lu. v.), and again (Jn xxi.). On its western shore lay "the coasts of Magdala" (Matt. xv. 39) and "the land of Gennesaret" (Matt. xiv. 34, Mk vi. 53). About its N. shore were Bethsaida (Mk vi., Lu. x., Jn i., xii.) ; for another Bethsaida (Julias), not far away, at the mouth of the Jordan, see Lu. ix. 10-17 (cp. Jn vi.) ; Capernaum (Matt. iv. 13, viii., xi., xvii., Mk ii., iii., Lu. iv., Jn ii., iv., vi.) ; Chorazin (Matt. xi.). Places on this N. shore now bear the names of *Khan Miniyeh*, *Tabagha*, *Tell Ham*, but authorities are not agreed as to which may have been the site of Bethsaida or Capernaum. Says Sir G. A. Smith, "wherever these three—Capernaum, Bethsaida and Chorazin—may have been, the well-nigh complete obliteration of all of them is remarkable in this, that they were the very three towns which our Saviour condemned to humiliation."

Across the Sea lay the country of the Gadarenes or Gergesenes with its story of the devils cast out (Matt. viii., Lu. viii.). Good hauls of fish are still taken out of the lake, and its fishermen still prac-

tise the same manner of life as we read of in Jn xxi. The writer once boating on the lake happed thus on a little group of these on the western shore; their boat out a little from the beach, they had "made a fire of coals" (sticks); and he partook of "the fish laid thereon and bread." As of yore, storms suddenly arise and as suddenly subside. Galilee extends along the mountain range—mount Naphtali (Jos. xx. 7) in this part—some distance northwards, where were situated Kedesh in Galilee (*Kades*) and Hazor (*Hazzur*) (Jos. xx. 7, Judg. iv. 2, 10). In these parts Joshua fought, and at the waters of Merom (*Al Huleh*) broke the confederacy of northern kings arrayed against him under Jabin, and possessed their land for Israel (Jos. xi.). It is to this part of Galilee that Isaiah refers in the O.T. lesson for Christmas Day (Is. ix. 1-7). This section of Palestine is far less well known than Southern Galilee and Southern Palestine; yet some are of opinion that it is, perhaps, the most beautiful part of the whole country.

### C. THE EASTERN MOUNTAIN RANGE.

We turn now to another of the four strips of country into which Palestine is as by nature divided—the Eastern Range. That part of it bordering on the E. side of the Dead Sea is mount Abarim (Nu. xxvii. 12), known to Europeans as the mountains of Moab. The summit of the range is a high plateau (more than 2500 ft above Mediterranean sea-level). At the N.E.

corner of the Dead Sea are the points **Pisgah** and **Nebo** (*Nebu* 2643 ft) with others, before the plateau is reached. Here Balak brought Balaam to curse Israel, but in vain, "How shall I curse whom God hath not cursed?" For the whole story read Nu. xxii.-xxiv. It was here that Moses viewed afar the land promised to Abraham; and, then, in a way unknown to us was "gathered unto his people" (Nu. xxvii. 13): all we are told is, "so Moses the servant of the Lord died there in the land of Moab according to the word of the Lord, and He buried him in the land of Moab...but no man knoweth of his sepulchre unto this day" (Deut. xxxii. 48-52, xxxiv., cp. Nu. xx.). Hereabouts to the N. and E. lay the kingdom of **Sihon**, king of the Amorites, whom Israel fought and whose land they took (Nu. xxi.). **Heshbon** (*Hesbaan*) was a chief town, and **Medeba**, still so called, another (Jos. xiii. 9, 16); **Dibon** (*Debun*), where was found the Moabite Stone (of date 900 B.C.), is much further south, near the Arnon. Somewhat N. of Heshbon—about the same latitude as Jerusalem—the plateau yields to the mountain which again asserts itself. Here is the S. border of the land of **Gilead** (*Jilaad*) (Nu. xxxii. 1, Deut. xxxiv. 1) or, as it is sometimes called, **mount Gilead** (Gen. xxxi. 21, 25, 54).

The southern part of Gilead at one time seems to have belonged to the children of Ammon. Jephthah the Gileadite fought them (Judg. xi.); so did Joab and David (2 Sa. x.-xii.). Their capital was **Rabbah**—"the city of waters."

The modern name of the place is *Ammân*, a Circassian colony and a station on the Damascus-Medina railway, the northern section of which was completed in 1906, the southern in 1908. On the east of the Jordan there are many such colonies of Turkish-speaking Muhammadans; emigrants some of them from Russia, others introduced by the Turkish government, mainly, perhaps, to occupy waste land, act as a bulwark against the roving Bedouin of the East, and strengthen its military hold in, until recent years, these unpeopled regions. *Es Salt* is now the chief town of this part of the country. Its latitude is something N. of that of Bethel, and its situation some ten miles, as the crow flies, from the Jordan.

This place has been suggested, among others, as the site of Ramoth-gilead. If so, we have the whereabouts of another city of refuge (Jos. xx.), the scene of the battle where Ahab lost his life (1 Ki. xxii.), and of other events (2 Ki. ix.). The grapes of Salt surpass even those of Hebron. Hard by Salt is *Jabal Hosha* (3597 ft.), perhaps **Mizpeh of Gilead** (Jud. xi. 29). About twelve miles to the north is "the brook" *Jabbok* (*Ez Zerka*) (Deut. iii. 16). It was somewhere to the S. of this stream, flowing into the Jordan, that Esau and Jacob were reconciled after twenty years' separation (Gen. xxxiii.). At some point on the Jabbok's banks, just previous to this, there met Jacob that Heavenly Visitant, who wrestled with him "until the breaking of the day," and, changing his name from Jacob to Israel, "blessed

him there" (Gen. xxxii.). North of the stream is **Mahanaim**, the place to which Jacob came after making covenant with Laban (Gen. xxxi., xxxii.) and "where the angels of God met him." This was the part of Gilead whither David fled during Absalom's rebellion, and where Absalom came by his death. These adventures of David with an account of his friends and foes are all recorded in 2 Sa. xv.-xx. Some twenty years ago the country about Salt and to the N. of it (*Jabal Ajlun*) was, in parts, thickly wooded. Salt is so called from the Latin word "saltus," meaning wood or forest. Since that time great havoc has been done to this forest; colonists have cut it down to clear the ground, and much again has been turned into charcoal, largely used as fuel in Palestine. It should be remembered that from these parts sprang that great prophet described as "Elijah the Tishbite, who was of the inhabitants of Gilead" (1 Ki. xvii.-xix.).

It is important too to notice that this mount of Gilead, together with the eastern part of the Jordan valley (also part of Gilead), formed in N.T. times the Roman Province of Peræa. This is "the farther side of Jordan" spoken of in Mk x. 1 (cp. Matt. xix. 1). Sir G. A. Smith says "The Jews always regarded Peræa, Galilee, and Judæa, as the three Jewish provinces; and when the Galilean pilgrims came up to the feasts at Jerusalem by Peræa, they felt they had travelled all the way on Jewish soil." The Jews thus avoided passing through Samaria.

Several allusions in the N.T. enable us to understand the relation of Jews and Samaritans one to another (Matt. x. 5, Lu. ix. 51–56, x. 25–37, xvii. 11–19, Jn iv. 9). Our Lord, then, was in this part of Palestine: it was here He taught the sanctity of the marriage bond, blessed little children, answered the young man and “beholding him loved him,” and spoke other sayings—all these being recorded in Matt. xix., xx. 1–28, Mk x. 1–45. Perhaps too some of the events recorded in Lu. x.–xviii. 1–34 were part of Christ’s Peræan ministry. It is held, on the other hand, that we can be sure about this in regard to Lu. xiii. 22–xviii. 1–34 only. Even so, herein are contained the immortal parables of the Lost Sheep and Prodigal Son; they are East Jordan sayings.

The mountain country of Gilead comes to an end on a line level with Mt Gilboa in Esdraelon, flattening out again into a plateau of much the same character as that out of which it had sprung near Heshbon. This plateau, N. of a line drawn east from the S. end of the Sea of Tiberias, formed the Bible territory of Og and his **kingdom of Bashan** (Deut. iii.). It is now called *Hauran* and stretches up to **Damascus** (*Esh Shaam*). **Golan** (Deut. iv. 43) was hereabouts: the country east of the Sea of Tiberias is still called *Jaulan*. In this part of Palestine lay **Trachonitis**, the country S. of Damascus to the east of the railway, now called *Al Leja* and *Jabal Druse*; **Ituræa**, the country E. of Hermon, and S.W. of Damascus; **Abilene**, really

not part of Palestine, W. of Damascus (Lu. iii. 1) ; and **Decapolis** (Matt. iv. 25, Mk v. 20), the N. borderland of Gilead—that is, the country lying immediately S. of the Haifa-Damascus railway as it ascends eastwards up the *Yarmuk* valley to the plateau from *Samach* at the S. end of the Sea of Tiberias.

#### D. THE JORDAN VALLEY.

There still remains something to be said about the fourth main division of the country. Between the two great hedges of mountain, west and east, already described, lies the deep cleft of the **Jordan Valley**. This the Arabs call *Al Ghor*. It is sometimes spoken of under its Hebrew name as “the Arabah.” In our English Bible it is generally referred to as “the plain” (Deut. i. 1, ii. 8, Josh. xii. 1). So the Dead Sea (*Bahr Lüt*) is called “the sea of the plain” (Deut. iv. 49), the salt sea (Jos. iii. 16), the former sea and the east sea (Zec. xiv. 8 : cp. Joel ii. 20). This cleft varies in width from 4 miles S. of the Sea of Tiberias to 14, about Jericho, at the N. end of the Dead Sea. In the midst of this valley-cleft flows the **Jordan** (*Ash Shareeah*). Though the distance is no more than 60 miles between the Sea of Tiberias, from which the river issues, and the Dead Sea into which it falls, the stream takes a winding course, covering 200 miles at least. Here, surely, is the strangest and most wonderful river in the world. For one thing, it lies in the most depressed spot of the earth’s whole surface, 650 feet below the

Mediterranean at the Sea of Tiberias, double as much—1292 ft—at the Dead Sea. For another, there is no known outlet to the Dead Sea—yet the Jordan is pouring afresh into it millions of gallons of water day by day: the level of the Dead Sea remaining normal, it is generally believed that this excess of water disappears by evaporation.

In the Dead Sea ( $48 \times 9$  miles) nothing lives, and its waters are so buoyant that it is impossible for a man to sink in them. Naturalists tell us that fishes proper to Lake Tanganyika in Central Africa are found in the Sea of Galilee, and birds which naturally belong to Ceylon and S. India are found throughout the valley; while botanists declare that plants which are characteristic of Nubia, Abyssinia and the Sahara grow here in luxuriance. The climate of the valley is tropical. Perhaps this is one reason why the river has never had a city on its banks. Those, such as the valley has had, have been, like Jericho and Beth-shan, at its outer edge.

Consider the incidents connected with Jordan. Jacob and David crossed it (Gen. xxxii. 10, 2 Sa. xvii. 22); three times its waters parted asunder (Josh. iii., iv., 2 Ki. ii.); Naaman the leper "washed and was clean" (2 Ki. v.); "the iron did swim" (2 Ki. vi.); John the Baptist preached on its banks and baptized in its waters, and among those that came to him was Christ Himself, of whom he bare record "I saw the Spirit descending from heaven like a dove, and it abode upon Him" (Matt. iii., Lu. iii., Jn i.). Comparing

the Jordan with the Nile, "in influence upon the imagination of man, its only competitor," Sir G. A. Smith gives utterance to this fine thought: "But the Nile has never been adopted by a universal religion...whereas still, to half the world, the short thin thread of the Jordan is the symbol of both great frontiers of the spirit's life on earth —the baptism through which it passes into God's Church, and the waters of death which divide this pilgrim fellowship from the promised land."

**Jericho** (*Eriha*) "the city of palm trees" (Deut. xxxiv. 3—there are none now) lies at the S. end of the valley at the foot of the Judaean hills. The Jordan cleft at this point is at its widest. Here are "the plains of Jericho" (Josh. iv. 13, v. 10), with Gilgal, where Israel first set foot in the promised land. Jericho's is the story of Rahab and the spies (Josh. ii.); of Joshua and "the captain of the Lord's host" (Josh. v.); of trumpeting priests and falling walls (Josh. vi.); of Achan's greed and penalty (Josh. vii.); of Elisha and of water sweetened (2 Ki. ii.), and—at Gilgal—of deadly pottage turned by him to wholesomeness (2 Ki. iv.). Jericho's too are the N.T. stories of blind Bartimæus made to see (Lu. xviii.), and Zacchæus the publican called of Christ (Lu. xix.).

Somewhere in the neighbourhood of the Dead Sea was that "plain of Jordan...well watered everywhere" which beguiled Lot to choose "the cities of the plain" and to "pitch his tent toward Sodom" (Gen. xiii.). For Abraham's touching prayer for those cities read Gen. xviii., and for

their awful doom read Gen. xix. It is quite uncertain where the sites of Sodom and Gomorrah are to be looked for. Some authorities would locate them at the N. end, others at the S. end of the Dead Sea. "Though the glare of their catastrophe burns still the ruins it left have entirely disappeared, and there remains in the valley almost no authentic trace of the names it has torn and scattered to infamy across the world" (Smith). Even to-day, for the Arabs the Dead Sea is "the Sea of Lot." The first recorded battle, "four kings with five," took place in this Jordan cleft, hereabouts (Gen. xiv.). Near the sea's E. shore—about level with Hebron—was Machærus (*Mukaur*), the supposed scene of John the Baptist's death (Mk. vi.). A surprise about the Dead Sea is the brilliant blueness of its colour.

#### E. THE LAND OF MOAB.

Moab was the tract of land situated on the plateau E. of the Dead Sea. At one time it would seem as if that territory ran the Sea's full length. More exactly, however, Moab stood for the country S. of the river Arnon (*Al Maujib*), already referred to, having for its capital Kir of Moab or Kir-hareseth (Is. xvi.). We read of a battle scene in Moab in 2 Ki. iii. Perhaps Kir (*Kerak*) was "the hold" David repaired to (1 Sa. xxii. 1-4). Ruth was a Moabitess (Ruth i.). Isaiah (chapp. xv., xvi.) and Jeremiah (chap. xlviili,) have much to say about Moab. In the time of the Crusaders this place, 'Krak,' was one

of their Seigneuries. It is the mountains of Moab which in the light of the setting sun form such a wonderful view, as seen from Jerusalem, with their indescribable and incredible iridescent colouring. A flat peak just S. of Arnon, discernible from Jerusalem, to this day bears the name of *Jabal Shihaan* (2781 ft), reminiscent, it may well be, of Sihon and his deeds (cp. Nu. xxi. 26-29).

### III

#### PALESTINE AS DIVIDED AMONG THE TWELVE TRIBES OF ISRAEL

Two numberings of the Children of Israel are recorded: the first, that of the second year of their wilderness wandering, in Nu. i. and iii. 40-51; the second, thirty-nine years later, in Nu. xxvi. The arrangement of the tribes when encamped is found in Nu. ii., and their order when on the march in Nu. ix., x. The number, service, and setting apart of the Levites are contained in Nu. iii., iv., viii. The apportionment of the land to each tribe may be found in Nu. xxxii., xxxiv. and Josh. xiii.-xxi. Read too Gen. xl ix., Deut. xxxiii. For the tracing of these boundaries exactly, our knowledge and data are inadequate. The results arrived at by different investigators do not agree: their maps vary. In a way that is no more than relatively approximate, the following notes will help to a general idea of the position of the territory occupied by each tribe.

**Simeon** (Josh. xix.). Indefinite territory: really that part of Judah about and S. of Beer-sheba.

**Judah** (Josh. xv.). N. boundary, *Rubeen* river, line of railway to **Beth-shemesh** (*Ain Shems*) (1 Sa. vi.), a line thence to **Kirjath-jearim** (*Kuryet el Enab*) (1 Ch. xiii.) and continued along that of carriage road to Jerusalem and Jericho; W., the Mediterranean Sea; E., the Dead Sea; S., country to south of Wady Ghuzzeh and Beer-sheba. Part of Jerusalem lay in Judah.

**Benjamin** (Josh. xviii.). N. boundary, a line from the nether **Beth-horon** to S. of Bethel, prolonged E. to the Jordan; W., a line joining Beth-horon the nether with Beth-shemesh; (Beth-shemesh (*Ain Shams*) is not far from where the Jaffa railway leaves the plain for its climb to Jerusalem through the hills); E., the Jordan; S., the line of Judah's N. boundary between Beth-shemesh and Jericho, as above. The greater part of Jerusalem (some think the whole) lay in Benjamin.

**Ephraim** (Josh. xvi.). N. boundary, a line from Shechem (Nablus) drawn E.S.E. to Jordan; W., a curved line sea-wards joining Beth-horon the nether (cp. 1 Chr. vii. 24; 2 Chr. viii. 5) and Nablus; E., the Jordan; S., north boundary of Benjamin.

**Manasseh** (half tribe of) (Josh. xvii.). N. boundary, a line from a point on sea-coast nearer to Cæsarea than sea-end of Carmel to Megiddo, then turning south to Dothan and running out eastwards at the Jordan; W., the Mediterranean Sea; E., the Jordan; S., the north boundary of Ephraim and the *Aujeh* river above Jaffa.

**Dan** (Josh. xix.). N., the *Aujeh* river; W., the Mediterranean Sea; E., the western boundaries of

Ephraim and Benjamin; S., the *Rubeen* river and a part of the Jerusalem railway, eastward of where it forks S. to Beer-sheba and N. to Nablus. This part of the railway runs through "the valley of Sorek" (*Wadi Surar*, Judg. xvi. 4). Here was situated **Zorah** (*Surah*, Judg. xiii., xvi. 31) the home of Samson, who was a Danite. Dan had territory, too, in the far N. at the southern foot of Mt Hermon (Josh. xix. 47, Judg. xviii.): hence the expression "from Dan to Beer-sheba." This city of **Dan** is either the present *Tel el Kâdi* or *Banias*.

**Issachar** (Josh. xix.). All the Plain of Esdraelon from the S. end of Carmel to the valley of Jezreel, and from Dothan to Tabor: also the horn of mountain running northwards from Dothan to Gilboa: also that part of the Jordan valley N. of Manasseh's territory up to a point some six miles S. of Sea of Galilee. (N.B. a strip of the plain of Esdraelon at the foot of the Nazareth hills belonged to Zebulon.)

**Asher** (Josh. xix.). A strip of country on Mediterranean sea-board some ten miles broad beginning at a point on sea-coast nearer to Cæsarea than sea-end of Carmel and reaching up to Tyre. Asher's S. boundary was therefore part of Manasseh's N. boundary. Carmel ridge seems to have lain in Asher.

**Naphtali** (Josh. xix.). The country lying alongside and east of that part of Asher N. of Mt Carmel; it had for its eastern boundary the waters of Merom, all the Jordan N. of the Sea of Galilee,

the Sea of Galilee itself and the Jordan some six miles S. of the sea. A line drawn between this point of the Jordan and Mt Tabor was the boundary between Naphtali and Issachar. (N.B. not all this was Naphtali territory.)

**Zebulon** (Josh. xix.). The territory of this tribe ran as it were into Naphtali as above described, being formed of the S.W. quarter of that Naphtali territory. A strip of the N. edge of the plain of Esdraelon reaching from Tabor (where Zebulon, Naphtali and Issachar all joined one another) to the S. end of Carmel also belonged to Zebulon. Nazareth was situated in this tribe, and Tabor. A place called *Nebi Sabelan* in the very middle of Naphtali would be on its northern boundary.

**Manasseh** (half tribe of) (Josh. xiii.) All the country to the N. of Gilead, that is N. of a line drawn E. from the S. end of the Sea of Galilee.

**Gad** (Nu. xxxii., xxxiv.). All the Jordan valley, E. of the river, between the Sea of Galilee and the Dead Sea ; and all Mt Gilead E. of this valley.

**Reuben** (Josh. xiii.; cp. Deut. iii.). The country lying E. of the Dead Sea between the river Arnon and a line drawn somewhat E. or N.E. from the N. end of that sea.

**Levi** had specified lands apportioned out of each tribe. "All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs" (Nu. xxxv. 1-8, Josh. xxi.; cp. Nu. viii.). The Priests and Levites had, besides, other prescribed means of maintenance (cp. Lev. vi., vii., Nu. xviii.).

## IV

PALESTINE AND HER FRONTIERS—  
A WORLD HIGHWAY

Palestine possesses the three greatest of all military frontiers; the Sea on the west; the great Mountain range of the Lebanon to the north; and the Desert to the east and south. This circumstance has largely affected her history; not less, her geographical position as the old world turnpike uniting Asia and Africa, whether for commerce or for war. It may be added that since the opening of the Suez Canal in 1869 through which Europe pours its shipping, Palestine with Egypt sentinels the highway of traffic and travel between the West and Far East—India, China, Australasia. It is important and interesting to notice, that from the earliest times the Pharaohs and Ptolemies of Egypt recognised this strategic position of Palestine, and ever made it part of their policy to possess her or dominate her politics. This comes out in the Tel el Amarna tablets of 1500 B.C. Sir G. A. Smith says of Gaza: "Alexander invading Egypt (B.C. 332), and Napoleon invading Syria (1799 A.D.), had both to capture her. Napoleon has emphasised the indispensableness of Gaza, whether in the invasion or the defence of the Nile valley. Gaza is the outpost of Africa, the door of Asia." Substitute Suez Canal for Nile valley, and world politics are the same to-day that they were a century, or even twenty or thirty centuries ago.

## V

## PALESTINE—A WORLD BATTLE-GROUND

Belgium has been described as the “cock-pit” of Europe. Palestine is the battle-ground of the World. No country has resounded as has she with the march of armies, the clash of “weapons of war” (2 Sa. i. 27), and the din of battle. Into her and through her have marched Assyrians and Babylonians, Egyptians and Ethiopians, Hittites and Israelites, Midianites and Syrians, Greeks and Romans, Parthians and Persians, Arabs and Mongols, Turks and Franks. And now, once again, she is drawn into the vortex of this world-wide war.

What city in the world has experienced the like vicissitudes of Jerusalem? Sir G. A. Smith in his book, *Jerusalem—from earliest times to A.D. 70*, reckons that in the thirty-three centuries of her history, “she has endured some twenty sieges of the utmost severity; almost twenty more blockades and military occupations;...earthquakes which have rocked her foundations;...(and) about eighteen reconstructions.” Even the writer of the Book of Lamentations could say of her more than 500 years before Christ, “Behold and see if there be any sorrow like unto my sorrow” (Lam. i. 12). Think of what her sufferings have been in the 2500 years since! “Jerusalem has probably witnessed a far greater portion of human misery than any other spot upon the earth” (Milman).

## VI

## THE CRUSADES

About 1071 Jerusalem fell to the Seljuk Turks. Up to that time it had been held by the Arabs, who won it from the Greek Emperor of Constantinople in 637, under Omar, the second successor to Muhammad in the Caliphate.

The preaching of the Crusades began with the call of Peter the Hermit to Europe in 1095 to possess the Holy Land for Christianity.

**First Crusade, 1096.** Europe as a whole responded to the cry, and scores of thousands of "all sorts and conditions of men"—civilians, monks, adventurers, trained armies—marched across Europe for Palestine by way of Constantinople and Asia Minor. Jerusalem was captured July 15, 1099; and the Latin Kingdom of Jerusalem established, which lasted until 1291. The kingdom gradually included all Palestine: Godfrey de Bouillon, one of the chosen leaders of the Crusade, was acclaimed its first King. He died within a year and was buried in the Church of the Holy Sepulchre in Jerusalem. This church was built by the Crusaders in 1103 and stood intact until 1803 when a destructive fire occurred: but parts remain which are their work. The first Crusade was a great success.

**Second Crusade, 1146–1148.** Its aim was to retrieve the loss of Edessa (*Urfa*), captured (1144) by Zangi, Emir of Mosul. Louis VII of France and Conrad III, Emperor of Germany, reached

Palestine 1148. Joined with Baldwin III, they failed to take Damascus and returned to Europe.

The Third Crusade (1189-1192) was a call to retrieve the battle of Hattin, near Tiberias, where Saladin defeated the Christian forces, July 4, 1187, and to recapture Jerusalem, which had fallen to him three months later (Oct. 2). Richard I of England, Cœur de Lion, was the leader and the leading spirit of this Crusade. He retook Acre (July 1191) and inflicted various defeats upon Saladin, but for reasons unexplained did not succeed in capturing Jerusalem. He came to an agreement with Saladin by which "the people of the West were to be at liberty to make pilgrimages to Jerusalem exempt from the taxes which Saracen princes had in former times imposed." Saladin and Richard are perhaps the outstanding figures of the Crusades: they were great soldiers and each greatly admired the other. This with the First was the most successful of all the Crusades.

**Fourth Crusade, 1202-3.** The bulk of Crusaders turned aside to attack Constantinople, dethroned the Greek Emperor, and made their leader, Baldwin of Flanders, Latin Emperor in his place. Real crusading ardour was on the wane. One small body made the Crusade and recovered Nazareth.

**Fifth Crusade, 1216-1221.** Andrew, King of Hungary, and John, titular King of Jerusalem, were in this the chief actors. John dissipated his strength in an unsuccessful attack upon Egypt.

**Sixth Crusade, 1227-1229.** Frederick II,

Emperor of Germany, and son-in-law of John, king of Jerusalem, though excommunicated by the Pope, finally started on this in 1228. He accomplished by diplomacy the object of his quest, obtaining from the Sultan Kamil of Egypt an arrangement, by which the Christians were to possess for ten years—dating from Feb. 1229—Jerusalem (except the Mosque area), Bethlehem, Nazareth, and Acre, with a strip of territory joining them together. He had himself crowned King of Jerusalem in that city (March, 1229).

**Seventh Crusade.** In 1244 the Kharezmian Tartars captured Jerusalem. Louis IX (St Louis) of France at once took the cross. He was delayed but started for Palestine in 1248. En route he attacked Egypt, was defeated and made prisoner (1249). Reaching Palestine in 1250, he left in 1254 after rebuilding some Christian fortresses. Apparently he made no effort to capture Jerusalem.

**Eighth Crusade.** About 1250 the dynasty of Sultans founded by Saladin in Egypt came to an end. Another (p. 79) was established; of this Bibars was the fourth Sultan. From the first he set himself to uproot the Christian power in Palestine. By 1268 he had taken almost every fortress but Acre. This eighth and last Crusade was to withstand Bibars. In 1270 St Louis again took the Cross, but for some reason turned aside to Tunis, where he died. Prince Edward of England (Edward I) landed in 1271 at Acre with 1000 men and captured Nazareth. But his forces were inadequate to effect anything of moment. He

made a truce with Bibars for ten years, ten months, ten days "the last period of peace enjoyed by Christians in Palestine" (*Jerusalem*, Watson). At Acre a poisoned wound almost cost Edward his life. He left Palestine, Sep. 1272. Kalaun, a successor of Bibars, took Tripoli (N. of Beyrout), an important fortress, in 1289; and Acre, almost the last crusading stronghold, fell to Khalil, son of Kalaun, in May 1291.

Vast stores of human energy and magnificent deeds of human prowess were exhibited throughout this period. Remains of buildings still existing testify to the one, and the pages of history to the other. It would seem, however, that the longer the crusades went on the more mixed became the motives of those who set forth on these adventures. Personal quarrels and sordid self-seeking sowed the seeds of distrust, disloyalty and ultimate disintegration. Too often, alas! also the behaviour of the Crusaders towards the vanquished Moslems compared most unfavourably and most sadly with that of the successful Moslem generals against the Christians. Doubtless there were some, but one fears few, like Godfrey, the first and perhaps finest Crusader, "whose piety and humility forbade him to wear a crown of gold, when his Saviour had worn one of thorns." Godfrey called himself not King, but Defender and Guardian of the Holy Sepulchre. The Crusaders had "a zeal of God, but not according to knowledge": they 'knew not what manner of spirit they were of' (cp. Lu. ix.).

## VII

PALESTINE—THE LAND OF GOD'S  
REVELATION OF HIMSELF

Truly Palestine is a wonderful land: wonderful because of its geographical position; wonderful because of its strange configuration of hills and tangle of valleys; wonderful because of its striking contrast of rocky barrenness and easy fertility; wonderful because of its chequered history; but most wonderful of all, because it was here, of all the lands of the earth, that Almighty God chose chiefly to reveal Himself to man. He did this by His dealings with Israel in Egypt, in the Wilderness, in Canaan. Thereby He made known what manner of God He was, Merciful, Faithful, Holy, yet Jealous of His due (Ex. xxxiii., xxxiv.). Thereby, too, He showed what manner of men He required them and all others to be, trustful, worshipful, obedient, loyal and true.

The Old Testament is God's first revelation of Himself, now in deeds of Mercy and acts of Judgment, and now by the Teaching of Patriarch and Psalmist, of Priest and Prophet. And then, at last, "when the fulness of time was come" (Gal. iv. 4) God gave yet fuller revelation of Himself in the Incarnation of our Lord and Saviour Jesus Christ. "The Word became Flesh" (Jn i.); Jesus, the Messiah, was born in Bethlehem and nurtured in Nazareth: He taught and wrought in Galilee and Judaea, in Samaria and Peræa;

at Jerusalem was crucified, rose triumphant over death (1 Cor. xv.), and ascended into Heaven; "from thence," as the Creed teaches us, "He shall come again to judge the quick and the dead" (Zec. xiv., Matt. xxv., Jn v., Ac. i., Rev. xx.).

## VIII

### ANCIENT AND MODERN SITES

It is impossible to be sure that many of the places, specifically pointed out as undoubted sites of scenes in O.T. or N.T. history, have the right to that which is claimed for them. Certainty can attach to hardly more than three or four. The precincts of the Mosque of Omar at Jerusalem are certainly to be identified with the site and area of Solomon's and Herod's Temples. It is generally agreed that the Mosque of the Dome of the Rock covers the site either of "the Holy of Holies" (2 Chr. v.), or of the "Altar of Burnt Offering" of Solomon's Temple (1 Ki. viii. 22, 54-66); more probably the latter. The whole Temple area, called *Al Haram*, is some thirty acres in extent. The Dome of the Rock, called *Kubbet es Sakhra*, was built in 691 A.D. by the Caliph Abd al Malak, and is universally acknowledged to be a masterpiece of architecture. The Pool of Siloam, already alluded to, seems another authentic site. Again, it is generally agreed also that the site near Nablus, pointed out as Jacob's well, is identical with the place where Christ rested and conversed with the woman of Samaria (Jn iv.).

The place claimed for the tomb of Joseph, not far from that well (cp. Jn iv. 5, Gen. xlvi. 22, l. 25, Josh. xxiv. 32); and that for the cave of Machpelah, the burial place of Abraham, Isaac, Jacob and others, under the great mosque at Hebron, have much to be said in their favour, but their authentication is not certain. Not certain, too, is the grotto shown in the Church at Bethlehem as the birthplace of the Saviour. Very, very uncertain indeed is it, that the Church of the Holy Sepulchre (Eastern Christians call it "the Church of the Resurrection") at Jerusalem is the actual site of the Saviour's death and rising again. The best authorities either entirely disagree on this matter, or suspend their judgment pending further information or discovery. The number of other sites suggested as the scene of these two stupendous events is another striking indication of the utter uncertainty attaching to any particular one of them.

The real interest in Palestine lies not in the looking for and the credulously or carelessly allowing oneself to believe in such specific sites, but rather in regarding the country in its great natural outlines. Jerusalem occupies the site it ever did. The valley of the Kedron and that of Hinnom, or Tophet, still run round three of her sides. The Mount of Olives has ever stood guard over that wonderful city, and so does to-day. How many, in every age, patriarchs, prophets, kings, apostles, even our Lord Himself, have stood on

that hill-top and gazed on its wonderful view! So with Mounts Ebal and Gerizim overshadowing Nablus. The hill above Nazareth has already been alluded to. Hills, valleys, plains remain the same as Abraham found and viewed them.

Shepherds, men and boys, lead and feed their flocks to-day, as centuries ago the sons of Jacob did theirs at Dothan or David his at Bethlehem. Christ and His disciples walked about Palestine by roads that follow much the same lines to-day—Jericho to Jerusalem—Jerusalem, through Samaria, to Nazareth: Nazareth to Cana and the Sea of Galilee. The present aspects and habits of everyday life—dress, speech, food—beggars, lepers, the blind by the wayside—sowing, reaping, the summer threshing floors—shepherds with lambs in their arms, plowers with their oxen and goads—asses with their sacks of grain, mules with their burdens—men with their water-skins, women with their water-pots—“long robes,” grain “well pressed down and shaken together,”—“a cup of cold water,” “the shadow of a great rock,”—“the early (Dec.—Feb.) and latter (Feb.—Ap.) rain,” “the dew of heaven,”—thistles of the earth, the crackling of burning thorns—all these, with a thousand other things to note, enable us to understand and appreciate the imagery of the Bible, and how Jesus Christ, as the prophets before Him, made use of the most ordinary circumstances of everyday life and articles of everyday use, in order to enforce spiritual truth by parable, proverb and homely illustration.

## IX

## THE LAND AND THE BOOK

The Bible is the best handbook to the Land. The Land is the Land of the Book, and the Book is the Book of the Land. Each wonderfully authenticates the other. Napoleon wrote: "when camping on the ruins of those ancient sites they read aloud Scripture every evening in the tent of the General-in-chief. The analogy and the truth of the descriptions were striking; they still fit this country after so many centuries and changes" (quoted by Sir G. A. Smith). To this it may be added that given time, reverence for God's word, an observing eye, a sympathetic heart, not sites and scenes of the country only, but habits of the people, products of the soil, and nature's dealing with the land, all combine to illuminate the word of Scripture and confirm the truth of its wonderful story (Ps. cxix. 18). Without the Bible, interest in the Land will evaporate: with the Book in hand, interest in each will deepen and knowledge increase.

## X

PRESENT POPULATION AND RELIGIONS  
OF PALESTINE

The present population of Palestine consists of Jews, Christians, and Muhammadans. All told, it is well under a million; perhaps hardly more than three-quarters of that figure. Jews and Christians form about one-third of the total.

The former are found chiefly in Jerusalem (where they largely outnumber Christians and Moslems), Hebron, Jaffa, Haifa, Tiberias, Safad, and Jewish agricultural colonies scattered well over the country. A small sect of Samaritan Jews, claiming descent from the Ten Tribes, exists at Nablus. They still sacrifice the Passover on Mt Gerizim, holding it and not Mt Zion to be the true centre of God's worship (Jn iv. 20). Christians are found in all these towns, also in Bethlehem, Ramallah, Gaza, Nablus, Nazareth, Acre, Salt, in greater or less numbers; and (in some cases not more than a family or two) in a good many villages. These Christians belong mainly to the Greek Orthodox Church and are called "*Rām*": others are Roman Catholics, called "*Lateen*": and others still, those of Protestant Churches, are called "*Brutastant*" or "*Injiliyeen*" (Gospellers): there are besides a few Coptic, Armenian and Jacobite Christians. The term "Catholics" in Palestine indicates Christians who belong to an Eastern Church that recognises the headship of the Pope of Rome.

The Muhammadans form the bulk of the population, and are found practically in all the towns and villages of the country. Many of the villages are exclusively Muhammadan. Among this native Arabic Moslem population are colonies of immigrant Moslems from Bosnia (e.g. at Cæsarea); of Turkomans from Turkestan (e.g. near Salt); and of Circassians from the Caucasus (e.g. about Mt Tabor and East of the

Jordan). Mr A. R. S. Macalister in the *Ency. Brit.* says of the "Fellaheen," "It is by no means unreasonable to suppose that there is a fundamental Canaanite element in this population....New elements no doubt came in under the Assyrian, Persian and Roman dominations. ...The spread of Islam introduced a very considerable Neo-Arabian infusion."

People called Druses are found on Mt Carmel and in a few Galilee villages: and more largely in the district called *Jabal Druse*, S. of Damascus. Their religion—a secretive one—is distinct from Muhammadanism, though it has features in common with it. A small Persian community, called Bâbis, exists at Acre and Haifa. They implicitly submit to their leader, the *Baab*, or Door, and regard him as in some abstruse way an emanation from the deity. There are three well-to-do German colonies in the country; that at Jerusalem, mainly commercial; those at Jaffa and Haifa, chiefly agricultural. Most of the early settlers were from Würtemberg, which they left some 45 years ago fired with the desire to rebuild the Temple: hence their name, not quite lost, Templars.

Arabic is the language of the people: in places like Jerusalem (especially) and Jaffa most European languages, and even others, are in daily use.

People living in the towns are called "*Madaniyeh*": those in the villages, "*Fellaheen*": and those in tents, styled by us Bedouin, are termed "*Arab.*"

## XI

## INDUSTRIES AND AGRICULTURE

Palestine industries, if such they are worthy of being called, are neither extensive nor advanced. Soap is made at Nablus and other places; glass of a simple kind at Hebron; small sickles and knives at Nazareth. Rush and reed mats, coloured floor rugs and sacking of goat and camel hair, a coarse woollen cloth for the native outer garment or cloak, called "*abeh*," and cotton for women's dresses, are woven in a good many towns and villages. The hair rugs and sacking, woven even in Bedouin encampments, are more generally made for home use than to be sold. Gaza was noted for its rough pottery in the form of water-jars and cooking-pots. The making of native saddlery, the curing of goat-skins, whether for use as water-skins (as at Hebron) or as red shoe-leather, and the beating out of metal plates into cooking and washing utensils, obtain in places of any size. It should be stated, however, that none of these native crafts are practised so assiduously and brought to the same perfection as at Damascus, which place is a real emporium of Oriental industry and commerce.

Before the war one Jewish colony near Jaffa had established a large and successful vine-culture and wine-making plant. In others, in Galilee, experiments were being made in the rearing of silk-worms, silk-spinning, and the making of perfumery. Considerable trade was

done at Jaffa in oranges where the gardens were very extensive and were every year being extended.

The chief business of the town-bazaar or village-shop is barter in things of everyday need. The native is a born trader.

Palestine is essentially an agricultural and pastoral country. Wheat, barley, maize, the sesame plant, lentils with other leguminous crops, and various fruits—figs, water-melons, bread-melons, grapes, pomegranates, mulberries, apricots, tomatoes and oranges, already referred to—are largely cultivated. The olive tree is to be found all over the country—in some parts in great profusion. Before the war raisins and olive oil were shipped abroad in considerable quantities. The banana grows at Tiberias and Jericho; and the date-palm at Gaza, Jaffa, and Acre. The tobacco plant is widely grown: and in years gone by the cotton plant was cultivated in Galilee. The rich loamy soil, where it has depth, can hardly but be capable of the utmost productiveness, and even the toy hand-plough (as we should regard it) exacts a considerable toll of crops from the unpromising hill sides.

Flocks of sheep and goats, led out of a morning and back of an evening, from every village and Bedouin encampment scour the country for pasture all the year through. They supply goats' milk (*halib*), sour milk (*laban*), cooking butter (*seman*) and cheese (*jibneh*),—all staple articles of food. Buffaloes' milk (about Acre and Lake

Huleh), sheep's milk (by Turkomans), and camels' milk (by the Bedouin) are also used. Mutton is the flesh food; beef is hardly ever eaten by the natives. The native bread, made in various forms, is in Palestine, very literally, "the staff of life." The horses, though seemingly so small and light, are full of breed, and are assuredly among the finest riding horses in the world.

## XII

### GENERAL REMARKS

It seems well and necessary to point out that the people of Palestine differ much from those of Egypt. They are for the most part a mountain people, and have many of the characteristics of mountaineers of other lands. The country, too, has for long centuries past remained a back-water of the world. The people have lived a life largely apart from that of the nations. They may be regarded as unsophisticated, simple, and largely unversed in the arts of life, as Westerns understand these things. Centuries of such separated life have bred in them strong conservatism, great independence of character, and innate suspicion of ways other than their own. The ties of relationship engendered of a common family, a common village, a common religion (be it Christian or Muhammadan) are strong and tenacious. Law, nature-made, custom-made, village-made in regard to respect for religious observance, reverence for church or mosque,

veneration for old age and a markedly restrained behaviour towards women, all enter into the very warp and woof of their everyday life. One reason for this may be that governmental authority has troubled itself little with this side of the people's life; they have, therefore, been their own law-makers and enforcers. Another reason may be, that the two rival religions of Christianity and Muhammadanism, existing side by side, have served to give such laws of tradition more emphasis and lastingness than might otherwise have been the case.

These facts, too, help to explain how it comes about that the law of blood-feud obtains to-day all through Palestine. Kinsman or clansman, though he wait long, unceasingly and remorselessly watches the opportunity for exacting the blood of him (or, failing the culprit himself, that of a member of his family or tribe) who has slain his fellow. The divisions wrought among families and clans, the danger to life incurred, and the difficulties attending reconciliation, all arising from such blood-feuds, are past belief and description.

The people of Palestine down to the veriest beggar have an innate gentility of manner; even the Crusaders were struck by this. Hospitality is part of their very being: they give of their own food without stint and therefore feel they have a right to share that of others. They read character quickly. They appreciate kindness, but resent wrong, especially by the "*Franj*" (men

from the West), and never forget it. Not unlikely, biding their time, they may seize a chance to requite it. Their ideas of truth and straightforward dealing differ much from what men of British race have been brought up to hold, yet the native of Palestine, though making no secret of having a lower standard for himself, looks for this high standard in the man from the West—and most especially in the "*Ingleese*" (Englishman). His ideal for you is the highest; in justice, fair dealing, high probity, and all else. Of great worth is the asset of a good name, deserved and preserved.

If counsel may be given it is this. Respect the native—*ibn al bilaad*, he calls himself, "son of the land"—as a man with a long pedigree of history behind him. Avoid the mistake of putting him in the same category as the negro, or the bushman. Never outrage his laws of life, social or religious. Forbear to ridicule his way of doing things, remembering he has not had your advantages. In some things you may find he can give you points, so wait, watch, learn. Be kind, but not familiar. Be scrupulously just. Never make a promise, except you mean literally to fulfil it. "*Kilmeh Ingleeslyeh*"—"on the good faith of an Englishman"—is almost a proverb in Palestine. Be it your whole aim to keep this reputation of your country and countrymen a living and unsullied thing.

Bear in mind that the Moslem is not a fellow-religionist with yourself, and that his inclination

may be to view you from the first with suspicion. Disarm such suspicion by carefulness in points the like of those just mentioned. With the Arabic-speaking Christian—be he Protestant, Greek or Latin—you largely share a common faith; and he will less readily misunderstand you. But it is well to be on your guard therefore against either ignoring him on the one hand, or becoming too familiar on the other. Gain his respect, he can help you; lose it, you may come to be sorry for it.

Perhaps it is not amiss to quote Lord Kitchener's striking message addressed to each soldier of the British Army in August, 1914:

"You are ordered abroad as a soldier of the King to help our French comrades against the invasion of a common enemy. You have to perform a task which will need your courage, your energy, your patience.

"Remember that the honour of the British Army depends on your individual conduct. It will be your duty not only to set an example of discipline and perfect steadiness under fire, but also to maintain the most friendly relations with those whom you are helping in this struggle. The operations in which you are engaged will, for the most part, take place in a friendly country, and you can do your own country no better service than in showing yourself in France and Belgium, in the true character of a British Soldier.

"Be invariably courteous, considerate, and kind. Never do anything likely to injure or

destroy property and always look upon looting as a disgraceful act. You are sure to meet with a welcome and to be trusted: your conduct must justify that welcome and that trust. Your duty cannot be done unless your health is sound. So keep constantly on your guard against any excesses. In this new experience you may find temptations in wine and women. You must entirely resist both temptations and while treating all women with perfect courtesy, you should avoid any intimacy. Do your duty bravely; Fear God; Honour the King."

If such words, when they were written, had meaning (and they had) for the British soldier in his relations with fellow Europeans and Christians in France and Flanders, how much weightier that meaning when applied to intercourse with strangers, be they Muhammadan or Christian Asiatics!

The following words of Saladin, an Eastern himself and great soldier too, addressed to his son are worth quoting: "I commend you to God Almighty. He is the source of all good. Do the will of God, for that is the way of peace. Beware of bloodshed, trust not in that, for spilt blood never sleeps....I have become great as I am, because I have won the hearts of men by gentleness and kindness. Never nourish ill-feeling against any man, for death spares none. Be prudent in thy dealings with other men, for God will not pardon unless they forgive you" (*Jerusalem*, Sir C. M. Watson).

Some soldiers in Palestine before Saladin's time came to a great teacher for advice and they got this: "Do violence to no man, neither accuse any falsely," or as otherwise expressed "Put no man in fear, neither exact anything wrongfully." So taught John the Baptist, Lu. iii. 14. How fine a soldier in heart and spirit, testified to by Christ and man, that of whom we read in Luke vii. 1-10!

A Cambridge College has this for its motto: "Prosperum iter facias"—"Good going to thee"—may that be true for each reader of this little book. As soldier and sojourner in Palestine, as one of Anglo-Saxon stock and Christian calling, in work and life, in body and soul, "*To thee Good Going.*"

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### DAYSPRING

*For loe the world's great Shepheard now is borne,  
A blessed babe, an infant full of power :  
After long night, uprisen is the morne,  
Renowning Bethlem in the Saviour.  
Sprung is the perfect day,  
By prophets seene afarre :  
Sprung is the mirthfull May,  
Which Winter cannot marre.  
In David's citie doth this sunne appeare :  
Clouded in flesh, yet Shepheards sit we here.*

EDMUND BOLTON (xvii. cent.).

# Palestine and Jerusalem

## PART II\*

### I

#### PALESTINE AND THE ROMAN EMPIRE

PALESTINE fell to Pagan Rome with the capture of Jerusalem by Pompey (63 B.C.).

(A) THE PERIOD OF THE UNDIVIDED EMPIRE (27 or 31 B.C.–363 A.D.). Augustus became its first Emperor 27 B.C.–14 A.D. (*Lu.* ii. 1). Other Emperors were: Tiberius (*d.* 37 A.D., *Lu.* iii. 1, *Jn* xix. 12–15); Claudius (*d.* 54, *Ac.* xi. 28, xviii. 2); Nero (*d.* 68, *Ac.* xxv. 12, *cp.* *Phil.* iv. 22); Titus (*d.* 81) who, to suppress the Jews' revolt, took Jerusalem; Hadrian (*d.* 138), who rebuilt

\* The scope of this part of the book is explained in the Preface

The works chiefly consulted in its compilation have been: *The Crusades* by Archer and Kingsford; *The Crusades* by M. M. C. Calthrop; *The Camb. Mod. Hist. Atlas*; also articles in the *Enc. Brit.*, and Hughes' *Dict. of Islam*. Other books have been referred to in a more desultory way.

Names printed in italics and those followed by italic figures in brackets, indicate that the places are to be found in the Map of "The Near East."

*d* = died, *r* = resigned, *ar* = arabic, *mod* = modern.

Jerusalem, dedicated a temple to Jupiter on the Temple Area and changed the name of the city to Aelia Capitolina: Constantine the Great (*d.* 337), acclaimed Emperor at York (306), converted to Christianity (312), built the Churches of the Holy Sepulchre at Jerusalem and the Nativity at Bethlehem (335). He transferred his capital from Rome to Constantinople (330). Henceforth the Emperors are Christian.

(B) THE PERIOD OF THE DIVIDED EMPIRE (364–475 A.D.). The Eastern and Western parts are now ruled conjointly by two Emperors, one at Constantinople, the other, at Milan (364–402) or Ravenna (402–75), in Italy. Eudosia (*d.* 460), wife of the Emperor Theodosius II (*d.* 450), built a church in honour of St Stephen at Jerusalem, repaired the walls and, perhaps, extended the southern wall towards the valley of Hinnom so as to include the Pool of Siloam. The Western half of the Empire, owing to the ravages of the Goths under Alaric (*d.* 410), the Huns under Attila (*d.* 453), and the Vandals under Genseric (*d.* 477), came to an end with Romulus Augustulus in 475 A.D.

(C) THE EASTERN HALF, sometimes called THE GREEK OR BYZANTINE EMPIRE, lasted until Constantinople was taken by the Ottoman Turks in 1453. Justinian (*d.* 565) erected a large church in Jerusalem (cp. p. 67), also hospital buildings for the sick and pilgrims. This church, some place on the site of the Al Aksa Mosque in the Temple area; others, on that of the Cœnaculum near the Sion

Gate. Heraclius (*d.* 641) was Emperor when Jerusalem, with Palestine, fell to the Caliph Omar in 637. Alexius I (*d.* 1118) and other Emperors played friend and foe, as circumstances dictated, to the Crusaders on their marches through Europe and Asia Minor, via Constantinople, to Palestine, and afterwards.

The Greek Emperor was displaced at Constantinople in 1204 by those who ostensibly intended to make the fourth Crusade (p. 41), aided and abetted by The Doge of Venice. In 1261 he recovered his capital. Meanwhile Baldwin of Flanders and his successors held Constantinople as Latin Emperors. Of these was John of Brienne (1228–37), ex-King of Jerusalem.

(D) THE HOLY ROMAN EMPIRE (800–1806). This, often so called, came into being when Charlemagne was crowned Roman Emperor at Rome in 800. Thus again, until 1453, an E. and W. Empire exist together. But not as before. Now they are antagonistic and their churches (the Greek Orthodox and the Latin or Roman) at deep variance. Nowhere does this religious cleavage appear more, alas! than in Palestine. A quarrel between priests of these churches concerning rights in the Church at Bethlehem, is said to have been the ultimate cause of the Crimæan war (1854–5). Like Justinian, Charlemagne built a church and hostel for pilgrims at Jerusalem. The Emperor Conrad III (*d.* 1152) took part in the second Crusade: the Emperor Frederick I (Barbarossa) in the third: and the

Emperor Frederick II (who became King of Jerusalem) in the sixth. This Empire (since the abdication of Charles V, father-in-law of our Queen Mary, in 1555, little more than titular) was represented by the Austrian House of Habsburg from 1438 to 1806. That year (1806) the Emperor of Austria (to circumvent Napoleon) resigned the title 'Roman Emperor' and adopted instead "Hereditary Emperor of Austria" (cp. *Enc. Brit.* and *Camb. Mod. Hist.*).

## II

## PALESTINE AND THE CALIPHATES

Caliph means successor, here almost vicegerent, viz., to Muhammad (570–632), as religious and political leader of his followers.

A. THE MECCAN CALIPHS—4 (or 5) in all—had their seat at Mecca: Abu Bekr (*d.* 634); Omar (*d.* 643); Othman (*d.* 655); Ali (*d.* 660); (Hassan *r.* 660). Palestine was theirs from 637 A.D.

B. THE UMAYYAD CALIPHS—14 in all—so called from an ancestor of their founder, Muawiyyah, had their seat at Damascus, 661–749 A.D. Palestine formed part of their dominions. One of these, Abd al Malak (*d.* 705), built the Dome of the Rock at Jerusalem (691 A.D.), (p. 45).

C. THE ABBASIDE CALIPHS—37 in all—named after Abbās, uncle of Muhammad, ousting the Umayyads, had their seat mostly at Baghdad, 750–1258. The fifth of these was the celebrated

Harûn al Rasheed (*d.* 809) of *Arabian Nights'* fame. He became a friend of Charlemagne. Tradition has it that he handed over to him the custody of the keys of the Church of the Holy Sepulchre. His son, the Caliph Mamûn (*d.* 833), greatly embellished the Dome of the Rock. In Abd al Malik's mosque inscription Mamûn replaced that Caliph's name by his own, but, to his confusion, omitted to alter the original date. These Caliphs held Palestine until 969 A.D. Their position, after the Turks captured Baghdad in 1055, was little more than a spiritual one.

The uncle of the last Caliph, when Hulugu, the Mongol, took Baghdad in 1258, retired to Egypt. The existing Sultans of Turkey lay claim to be the present Caliphs of Islam. They affirm that a descendant of this Abbaside refugee, living as titular Caliph in Cairo (pp. 68, 79), ceded his rights and title to the Ottoman Sultan Selim I, who conquered Egypt in 1517.

D. THE FATIMITE CALIPHS (910-1171)—14 in all—claimed descent from Fatima, the daughter of Muhammad. They resided (except the first three) in Cairo, and ruled over Palestine, 969-1071. Hakîm, the 6th Caliph (*d.* 1021), is said to have demolished some 3000 churches in Syria and Palestine; among them, those of Jerusalem. On the death of the last of these Caliphs (1171), Egypt recognised the claims of the Abbasides.

E. THE SPANISH CALIPHS. These, originating from an escaped Umayyad, resided first at Cordova (755-1236)—34 in all; then at Granada

(1238–1492)—23 in all. That year (1492) Ferdinand of Aragon and Isabella of Castile, by the conquest of Granada, brought Spain wholly under Christian rule.

The Caliphate divides Islam. The orthodox Sunni sect recognise the Abbaside line. This the Shiah sect (e.g., in Persia and elsewhere), small numerically, reject. They recognise only Ali, husband of Fatima, and eleven of their descendants, whom they style Imams. They aver that the 11th from Ali, Muhammad al Askari, disappeared in 874, but will one day reappear.

### III

#### PALESTINE AND ASIA MINOR

A. THE SELJUK TURKS. In a general way, there were three leading branches of one family of this name, whose original home was Turkestan, N. of Afghanistan. One, the Irak branch, in Mesopotamia and Syria; another, the Rûm branch, in Asia Minor; and a third in Persia.

(1) Toghrul Beg (*d. 1063*), founder of the Irak branch, captured Baghdad in 1055. His nephew Alp Arslan (*d. 1072*) took Aleppo and worsted the Byzantine Emperor Diogenes in a great battle at Manzikert (73) (Aug. 1071). “The foundation of the Seljuk Empire of Rûm was the immediate result of this great victory” (*Enc. Brit.*). About the same year his general, Atsiz, wrested Palestine and Syria from the Fatimite Caliphs. *Baghdad*, and latterly, Hamadan (74), on the Persian border, seem to have been the capitals

of this branch, which lasted until 1194. It was with these Sultans and, even more, their 'atabegs' (father-beys) or Emirs of towns like *Damascus*, *Emesa (Homs)*, *Aleppo*, *Mosul* and their adjacent territories, that the Crusaders were continually at war on their eastern frontier. *Zangi* (*d.* 1146) and *Nur ed Din* (*d.* 1174) were 'atabegs' of *Mosul* and *Aleppo* respectively.

(2) One, *Suleiman* (1071–84), founded the Seljuk branch of Rûm Sultans in Asia Minor. *Antioch* was surrendered to him in 1084. For a time Nicæa (22) (the birth-place of the Nicene Creed) was their capital. This line lasted till about 1315 when, weakened by Mongol invasions, it yielded to the Ottoman Turks. *Kilij Arslan I* (*d.* 1107) made much trouble for the first Crusaders but suffered defeats from them at Nicæa (22) and Dorylæum (23). The year of his death he took *Mosul* and declared himself independent of the Irak Sultans. The Sultan *Masûd* (*d.* 1155), who made *Konia* his capital, worked havoc with the forces of the Emperor *Conrad III* near Nicæa (22), and those of *Louis VII*, near Laodicea (13), on their way to the second Crusade. The great Emperor, *Frederick I (Barbarossa)*, on his way to the third Crusade, besieged *Kilij Arslan II* (*d.* 1192) in *Konia* (p. 70), and brought him to terms. This *Kilij* annexed large tracts of country E. of *Kaisârieh*. The 'atabeg,' *Nur ed Din* fought with *Kilij* and took from him *Marash*. The most famous Seljuk Sultan was *Ala Kaikobad* (*d.* 1234), who beautified

*Konia* and other cities with "magnificent structures, which belong to the best specimens of Saracenic architecture" (*Enc. Brit.*), and waged successful wars far E. of *Diarbekr*.

B. THE OTTOMAN TURKS. These come on the scene in the 13th century. One, Er-Toghrul (*d.* 1288), aided a Seljuk Sultan (Ala Kaikobad), against Mongol marauders. As a reward he received a grant of land mid-way between *Brusa* and *Angora*. His son, Othman (hence 'Ottoman,' 'Osmanli'), was sultan, 1301–26 A.D., and the real founder of the Ottoman Empire. The Seljuk kingdom had become split up into small dynasties. Political events, statesmanship, and prowess enabled Othman and his successors to dominate these and, ultimately, absorb their lands. He defied Mongols and Byzantines alike. From the latter he captured *Brusa* (1326) after an eight years' siege.

Orkhan, his son (*d.* 1359), won lands in Asia Minor from both Seljuks and Byzantines. *Gallipoli* with the country round was captured. Orkhan instituted the famous Janissary (*new troop*) corps. "It consisted of the children of Christian subjects, who were educated as Moslems and brought up to military life" (*Enc. Brit.*). His son Murad I (*d.* 1389) annexed largely in Asia Minor, and in Europe added Adrianople (31), whither he moved his capital from *Brusa* in 1367, Rumelia, and Macedonia. He defeated the Serbians at the great battle of Kosovo (1389), where he lost his life. Bayezid I (*d.* 1403),

his son, won Thessaly, Bulgaria, Wallachia (i.e. S. Rumania) and made conquests in Asia Minor, but his kingdom was largely broken up by defeat at the hands of Timur (Tamerlane), the Mongol (*d.* 1405), near *Angora*. Muhammad I (*d.* 1421) recovered what his father had lost in Asia Minor. Murad II (*d.* 1451) added *Salonika* and parts of N. Greece. He was defeated in a series of battles (1441-3) by Hunyadi, son of Sigismund, King of Hungary, but utterly routed him and the Polish King, Ladislaus, at Varna (1444). There "a copy of the violated treaty raised high upon a lance, formed one of the standards of the Ottomans" (*Enc. Brit.*).

Murad's son was the famous Sultan Muhammad II (*d.* 1481). To him fell *Constantinople*, May 29, 1453. With that memorable event and the conversion of the famous Church of St Sophia into a Muhammadan Mosque, the world enters on a new era. Modern history begins to unfold. The Emperor Justinian (p. 60) built the present church of St Sophia, "beyond all question one of the most beautiful creations of human art" (*Enc. Brit.*). At its dedication on Christmas Day 538 A.D., he is reported to have exclaimed "I have outdone thee, O Solomon." Muhammad II added S. Greece, Aegean and Ionian Islands, Bosnia, Albania, Serbia, Moldavia (i.e. N. Rumania), the Crimæa, and Otranto in Italy, as well as broad tracts in Asia Minor, to his Empire. Hunyadi defeated him before Belgrade, and the Knights of St John (p. 6) held Rhodes against him.

"Among the favourite designs of Muhammad were the subjugation of Italy and the establishment of the Mussulman dominion in the capital of Western Christendom" (*Enc. Brit.*).

Under Bayezid II (*d. 1512*) Turkish naval exploits begin. The Venetians met with defeat. His son was Selim I (*d. 1520*), one of the greatest Sultans (p. 63). He "reigned only eight years, but in that short time he almost doubled the extent of the Ottoman Empire" (*Enc. Brit.*). In 1517 he captured *Cairo* from the Mamelukes and thereby added to his rule *Egypt*, *Syria*, *Palestine* and the *Hijaz*. He defeated the Persians and annexed *Kurdistan*, parts of *Armenia* and *N. Mesopotamia*. On the conquest of *Egypt* (p. 80) he took the title of Caliph. Later were added to Turkey: under Suleiman I (p. 14) (*d. 1566*), *Rhodes* (p. 6), S. Aegean Islands, Dalmatia, Hungary, Transylvania, Bessarabia, Algiers and Tripoli in Africa, a large part of *Armenia*, *Baghdad* and S. *Mesopotamia*; under Selim II (*d. 1574*), *Cyprus*, *Yemen* and *Tunis*; and under Muhammad IV (*d. 1687*), *Crete*, the city of *Candia* having held out twenty years, and the Ukraine. To such size had grown the seed sown by Er-Toghrul and Othman. The present Sultan of Turkey (raised to the throne 1918), is the 35th lineal descendant of Othman.

C. THE CRUSADES' ROUTES TO PALESTINE.  
Those through Europe were various (Map, A and K). The ordinary way was across Hungary, through the present Serbia and Bulgaria, to Constantinople. Peter the Hermit, Godfrey, with

the men of Germany, and others of the first Crusade took this route with their followers: so did Louis VII and Conrad III of the second Crusade: also Frederick I of the third, except that he wintered at Adrianople (31) and avoided *Constantinople*. The other routes were two. The one led from the S.E. coast of Italy across the Adriatic and through what is now Albania and *Salonika* to *Constantinople*. So travelled Duke Robert of Normandy (son of William I), with the men of N.W. France; also Bohemund and his kinsman Tancred, with their followers, the Normans of S. Italy. The other, following the E. shore of the Adriatic, turned inland in Albania and led to Constantinople by *Salonika*. Raymond St Gelles, of Toulouse, with the men of S. France, took this way. The routes traversed across Asia Minor were also different. The one generally followed seems to have very much the line of the present Baghdad railway, *Scutari, Konia, Adana*. So, in the main, went Godfrey (and others), except that from *Eregli*, he seems to have struck N. towards *Kaisarieh* and then circled round through *Marash* to *Antioch*. Baldwin, Godfrey's brother, and afterwards Baldwin I, on the other hand, following the ordinary road captured Tarsus (21), and, making an adventure E., possessed himself of Edessa (*Urfa*). Conrad, turned back by the Turks S. of Nicæa (22) joined forces with Louis at that place. They there struck W. towards the sea and then S. to Ephesus (6). Here Conrad returned to Constantinople, Louis continuing

went E. to Laodicea (13) and thence to Attaleia (*Satalia*). There he took ship to *Antioch* leaving his followers to follow the coast road. Frederick I took yet another route. He seems to have crossed the Dardanelles at *Gallipoli*, and then followed an inland road to Laodicea (13). Thence he struck the main road S.E. of *Karahissar* and so reached *Konia*, which he besieged and took. A little later (June 1190), the Emperor, now nearly seventy years of age, was drowned, while following a short cut across the hills of Cilicia.

There were the sea routes too. Philip II of France sailed from Marseilles for Acre, staying at Messina, in Sicily, on the way. Our Richard I joined his fleet from England at Messina and reached *Acre* (June 1191), having called at *Crete*, *Rhodes*, and *Cyprus* (which last he captured) *en route*. St Louis took the sea route to Cyprus, and on. So did our Prince Edward (Edward I), who, at Messina in 1271, despite the hindrances of friends "swore that he would keep his oath to the death and though all should forsake him would enter into Acre 'with Fowin the groom of his palfrey'" (Calthrop).

D. ST PAUL AND THE APOSTLES. Asia Minor, however, had other links with Palestine. Those other links go far behind those already mentioned. They belong to the 1st century and are connected with the Apostolic Age and the planting of the Christian Church. Peter, John and Paul have all to do with Asia Minor: Peter least; Paul most. St Peter addresses his epistles to the

Christians there (1 Pet. i. 1 : cp. 2 Pet. iii. 1). St John seems to have spent his later life in the neighbourhood of "the seven churches" to which he passes on those Divine messages as recorded in Rev. i-iii. Read what is said there about "stars" and "candlesticks"; working and 'slackening'; "eyes" and "an ear"; 'carrying on' and "holding fast"; "cold and hot"; "overcoming" and the sevenfold reward. Those Churches were **Ephesus** (6); **Smyrna**; **Pergamos** (12); **Thyatira** (12); **Sardis** (over the "y" of Smyrna); **Philadelphia** (in the "a" of Smyrna); **Laodicea** (13). It was "in the isle that is called **Patmos**" (8) that St John, now seeing, now hearing, had revealed to him the things strange, solemn, inspiriting too, which he records for us in that last book of our Bible.

But St Paul it is of whose connection with Asia Minor we are told so much in the Book of the Acts. Read Ac. ii. 1-11 (cp. 1 Pet. i. 1). Now try to understand 1st century geography in the light of a present day map. **Pontus** (xviii. 2) lay on the sea between *Trebizond* and *Sinope*. It extended inland well below 40° Lat. **Bithynia** (xvi. 7) was the country about *Kastamuni*. It lay on the sea between *Sinope* and *Brusa*. The W. half of its S. border lay on 40° Lat. (below this was **Phrygia**). The E. half of its S. border was an up-and-down curved line, well N. of 40° Lat., reaching to W. Pontus. **Asia** (as sometimes used in N.T. cp. ii. 9, Rev. i. 4), formed that part of the bulge of Asia Minor, W. of a line drawn S. from *Brusa* to Mediterranean Sea (E. of this line was **Phrygia**).

The N. part of Asia was **Mysia** (xvi. 7, 8). The seven Churches, except perhaps Laodicea (in Phrygia), were in Asia. **Phrygia** (sometimes reckoned part of Asia) was the country about *Karahissar*. A line drawn N. from (18) to 40° Lat. separated Phrygia from Lycaonia and Galatia to the E.

**Lycia** (xxvii. 5), **Pisidia** and **Pamphylia** formed a triangle, whose apex was Antioch in Pisidia (18), and whose two sides were lines drawn towards the "h" of Rhodes and the "u" of Cyprus. Lycia was the bulge S.W. of Satalia. Pisidia lay on Lycia : Pamphylia, on the sea E. and N.E. of Satalia. **Cilicia** lay on the sea-board, E. of Pamphylia, as far as *Alexandretta*. Its E. border was a line (dividing it from **Syria**) drawn N.E. from Alexandretta so as to reach the head of the river (over "tta") : from this point the line, prolonged W. to near 35° Long., there bent S. and then turning W. (so as to run S. of Derbe (20) and reach Pamphylia) formed the N. border of Cilicia. Paul's city **Tarsus** (21) was in Cilicia (ix. 11, 30, xi. 25, xxi. 39, xxii. 3, 25–30). **Lycaonia** was the country about *Konia*. A line drawn S. from the lake (under "M" of Minor) divided Lycaonia from Cappadocia to E., and a line drawn W. from the centre of the lake separated Lycaonia from Galatia to N. **Galatia** was the country about *Angora*. A line drawn from the head of the lake to S.W. corner of Pontus (at "o" of Minor) was the border separating Galatia from Cappadocia to S. **Cappadocia** was the country about *Kaisarieh*,

wedged in between Pontus and Galatia to N. and Syria and Cilicia to S. Its W. border was the lake and Lycaonia. Eastwards it narrowed to a point W. of *Diarbekr*.

Now trace out for yourself St Paul's three great missionary journeys. On each he starts from **Antioch in Syria** and (except in the first) ends up at **Jerusalem**.

The *First Journey* (c. 46 A.D.) is recorded in Ac. xiii, xiv. With Barnabas (cp. iv. 36) Paul crosses over to **Cyprus**. Landing at **Salamis** (*mod. Famagusta*) (41), they go through the island to **Paphos** (42). Here one man loses his sight, another gains it: Sergius Paulus "believed." From Paphos they cross to **Perga** (17), journey overland to **Antioch in Pisidia** (18) and so to **Iconium (Konia)**, **Lystra** (19), and **Derbe** (20). They follow the same way back to **Attalia (Satalia)** and so return to **Antioch** (of Syria). Read about Paul: what he said, what he did; what he suffered, how he was deserted; how he dealt with those that withheld him, how with those that stood with him; what he repudiated, what he reported. On his way backward and forward to Antioch and Iconium, to Lystra and Derbe, he can hardly but have been on or quite near the road taken by Godfrey and other Crusaders.

The *Second Journey* (c. 50–54 A.D.) is contained in Ac. xv. 35–xviii. 22. This time Paul's companion is Silas (Silvanus, cp. i Pet. v. 12). They travel overland through **Syria** into **Cilicia** (xv. 41), perhaps to Tarsus. Turning inland, they even-

tually strike their former route at Derbe (20) and Lystra (29) and follow it up to, and into, Phrygia. There (so hold some) Paul works N.E. into "the region of Galatia." Here he finds "the churches of Galatia" (1 Co. xvi. 1-3, Gal. i. 2). These Galatians were a people from W. Europe who had settled in Asia Minor in the 3rd century B.C. "The Galatian of the N. T. was really the Gaul of the East" (Conybeare and Howson). Galatia is the Greek form of the Latin word for Gauls. His work done, Paul strikes westwards to Troas (2). Thence the travellers (Luke was now with them for a time, cp. xvi. 10 "we") cross to Europe, land at Neapolis (32), visit Philippi (33) and by land pass through Amphipolis (34) and Apollonia (35) to Thessalonica (*Salonika*)—one of the theatres of the present war, as many a British soldier knows only too well—and on to Berea, Athens and Corinth. From Corinth Paul ships to Ephesus (6) and Caesarea, so reaching Jerusalem. Notice how the Apostle deals with a disordered mind, a troubled spirit, a "city full of idols" (xvii. 16); mark the guidance God gives him, the friends he attaches to himself: watch him "working with his own hands" (cp. 1 Co. iv. 12); and note the surprise he has for "serjeants" and their 'superior officers,' by the way he treats them.

All the way from *Antioch* to Tarsus (21) and from Tarsus to Antioch (28) may not Paul have been again on parts of the very roads Tancred and Baldwin, with other Crusaders, trod 1000

years later? And even that road, which Paul would follow from Phrygia to "the region of Galatia," seems to have been used on one occasion by a body of distraught Franks in 1101, who, after crossing from *Constantinople*, had diverged from the ordinary route and suffered, N. and S. of *Angora*, hard things at the hands of the Turks. Again, from Galatia to Troas (2) his road W. may well have been in part that of Louis VII and Conrad III in 1147.

The *Third Journey* (54–58 A.D.) is related in Ac. xviii. 23–xxi. 17. On this journey Titus, so Prof. Ramsay thinks, was Paul's companion. Perhaps the Apostle reached "**the country of Galatia**" by way of **Phrygia** as on the previous journey; or he may have turned off to go there at Iconium, or he may, indeed, have got to E. Galatia direct from Tarsus by striking straight N. through *Kaisârieh*. Galatia left, he makes for **Ephesus** (6). If he followed the road to Laodicea (13) he may well have been on what was in part Frederick I's route in 1190. From Laodicea to Ephesus and Ephesus to Troas (2) (xx. 1: cp. 2 Co. ii. 12, 13, vii. 5, 6), if by land, his way can hardly but have lain along another part of that road followed by Louis and Conrad in 1147. Having crossed over into **Macedonia**, many writers believe he now made that journey to **Illyricum** of which he speaks in Ro. xv. 19. Illyricum, the E. sea-board of the Adriatic, was even then, as now, known as **Dalmatia** (2 Ti. iv. 10). If, as some suppose, he got up no farther

than the borderland of that country, he cannot well have been far off the route Bohemund and Duke Robert took, when they crossed over from S.E. Italy to Albania and marched thence by *Salonika* to Constantinople. If he penetrated farther up into Illyricum, then he was on the path Raymond led his followers by.

Next he goes into **Greece**, hies back to **Macedonia**, crosses to **Troas** (2) (again picking up Luke, cp. "us" xx. 5), "walks along the coast" to **Assos** (3), there joins the ship, and passing **Mitylene** (1) (town), **Chios** (5), **Samos**, **Miletus** (7) (where he lands), and **Rhodes**, arrives at **Patara** (15). Thence another ship carries him to **Tyre**, **Ptolemais** (*Acre*), and **Caesarea**; so, again, he reaches **Jerusalem**. Consider the Apostle's teaching and practice in respect of Word and Sacrament; his view of the Ministry and the Church of God; his habit of praying and giving: remark, too, friends who help, foes who thwart; a book-burning, and Ephesus run "amok."

Once again Paul is a voyager, but this time "in bonds" (xxv. 14: cp. Col. iv. 3), one of "certain other prisoners" (Ac. xxvi. 30-xxviii.). From **Caesarea** they sail, in a ship of **Adramytium** (4). They put in at **Sidon** (51). Read how it comes about that Paul gets ashore, and with what deft touch St Luke has portrayed and immortalised the noble and kindly character of that Roman soldier Julius, "a centurion of Augustus' band." An old title is 'The King's Own' (cp. x. 1). The Roman could vie with the

British army in being finely officered (cp. Matt. viii., Mk xv. 39, Ac. x. 7). The voyage recommenced, "because the winds were contrary" the shipmaster instead of taking a straight course steers N., rounds **Cyprus**, and so comes to **Myra** (16). There the ship is changed for another, of **Alexandria**, bound for **Italy**. The picture and incident of that voyage with its "soft wind" and "Euroclydon," its mention of **Crete** and **Clauda**, its raging sea and driving ship, its dark hopelessness and the light let in by the angel's message to Paul, the vessel's break-up on the **Melita** (Malta) shore and the scramble of all "some on boards, and some on broken pieces of the ship... safe to land," Luke has drawn for us with a master-hand, and with a skill and vividness, never surpassed. Three months later, another "ship of Alexandria, whose sign was Castor and Pollux," conveys Julius and his charge to **Syracuse**, and **Rhegium** (opposite Messina—the Crusaders' rendezvous), and beyond. So the Great Apostle of the Gentiles reaches **Rome**. By this voyage Paul has once again forestalled the Crusaders and theirs of the 12th and 13th centuries.

These journeys of St Paul are of the very "Acts" of the book in which they are related. We read them now or hear them read glibly enough. But what of the details of the story that underlies them! Read 2 Cor. xi. 23-30. Here in a few telling phrases Paul sums up for us something of what he had braved and borne, as he went and came, by land and sea.

The Crusaders had some terrible experiences on their way through Asia Minor to Palestine, and in that country, men and women alike. It is to be borne in mind that numbers of women went on Crusade with the men. Richard I was married to his bride in Cyprus. Queen Eleanor is said to have sucked the poison out of Edward's wound at Acre. Many a sailor and soldier of our day knows, as four years ago would hardly have been deemed possible, the discomfort of crowded troop-trains and steamships, of water-logged dug-outs and comfortless billets; the danger, too, from floating mines and lurking submarines, of exposed trenches and roads raked by enemy gun-fire. Well! are not these the very things to make those who have been through them admire and appreciate the patient and plodding endurance, during a score of years, as well as the high and Christful purpose, of that wonderful man, Saul of Tarsus—the great Apostle, Paul?

## IV

## PALESTINE AND EGYPT

Muizz (955–78 A.D.) was the fourth Fatimite Caliph and the real establisher of that Caliphate in Cairo. Palestine and Syria fell to him, by conquest, from the Abbasides about 969 A.D. It was from Egypt that Atsiz, the Turk, captured Jerusalem about 1071. Retaken by the Egyptians from the Turks in 1096, it was lost by them again in 1099 to the Crusaders. The Fatimite Caliphs came to an end, overthrown by the Emir Nur ed

Din and his general, Saladin, in 1171. Saladin, son of Ayyub, a Kurd, was born at Tekrit, on the Tigris, in 1138. On Nur ed Din's death in 1174 Saladin (if not before, in 1171) assumed the title of Sultan of Egypt, though he established himself in the former's place at Damascus, where he died in 1193 and lies buried in the great mosque. Thus was founded the Ayyubite dynasty of Sultans which lasted until 1252. One of these was the Sultan Kamil (p. 42) who figures in the sixth Crusade. They were succeeded by the Mameluke dynasty (p. 42), which continued from 1252-1517. *Mamelukes* (meaning 'slaves') were purchased by an Ayyubite Sultan to form his army. The Mameluke Sultans were drawn from this body. The Abbaside Caliphs in Cairo, though nominally suzerains of these Sultans, were in reality their tools. Southwards, Egypt was ever a danger to the Franks. No sooner was Godfrey crowned King than he had to hurry off to Ascalon to meet the Egyptian threat to his new kingdom. There the Franks gained a victory. Ascalon was taken Aug. 12, 1099; but, and for the victors it proved most untoward, they did not occupy the city. Its reoccupation by the Egyptians was a continuous menace. Atlast Baldwin III captured the place in 1153, after eight months' siege. Saladin retook it in 1187, but later destroyed its fortifications in fear of King Richard's making use of it as a base against him.

The Crusaders on their part invaded Egypt once and again, by land and sea. King Amalric I

in 1167 is said to have received tribute from the Egyptian Caliph and even to have had an agent and body-guard in Cairo. King John of Jerusalem with his Frank Allies in 1218, and St Louis of France in 1249, both led their fleets against *Damietta* (60); the former taking it after a siege of 18 months, the latter after one of about a week. Each, later, became entangled in the Nile Delta; was made prisoner; and held to ransom. Syria and Palestine, on the expulsion of the Crusaders, remained under Egyptian rule until *Cairo* fell to the Turkish Sultan Selim I in 1517. Napoleon made an abortive attempt to occupy Egypt and Palestine in 1798–9. Sir Sidney Smith, the British Admiral, compelled him to raise the siege of Acre (May 1799), and evacuate Palestine. Ibrahim Pasha (son of the great Muhammad Ali of Egypt, the founder of the present Khedivial family) captured Acre in 1832. Turkish rule was overthrown: Syria and Palestine became an appanage of Egypt until restored to Turkey in 1841. Some years ago old people in Palestine made this era their birth-register. Asked their age: "they were of Ibrahim Pasha's day." Thus b.c. or a.d. it has ever been of concern to Egypt who holds Palestine.

## V

## PALESTINE AND THE CRUSADES

THE LATIN KINGDOM OF JERUSALEM. This term designates the Crusaders' rule in Palestine.

Godfrey's title was "King of the Latins in Jerusalem" (A. and H.). The Kingdom consisted of four divisions.

(1) The Kingdom itself, properly so-called, comprised the strip of country stretching from El Arish (50) to a point just N. of *Beyrout*. Its E. boundary was the line of the Jordan valley extended to *Akaba* in the S. and in the N. to where the *Beyrout-Rayyak Railway* crosses the river *Litâny* (*ar. Kasimiyeh*) flowing S. This kingdom was divided into four great Baronies; the County of Jaffa and Ascalon; the Lordship of Sidon; the Principality of Galilee; and the Lordship of Kerak (see Map 1) and Montreal (*ar. Shobek*, something N. of *Maan*). It was further parcelled out in twelve small fiefs, that of St Abraham or Hebron, of St George or Lydda, etc.

(2) The County of *Tripoli*. This extended from Beyrout up to  $35^{\circ}$  Lat. Its E. boundary fell somewhat W. of the river Orontes (*ar. Al Aasi*), flowing N. by Homs to Antioch.

(3) The Principality of *Antioch* reached from  $35^{\circ}$  Lat. up to *Alexandretta*. Its E. border ran just W. of the present railway. At times its territory overflowed so as to include *Mersina* and *Adana*. Its chief ports were (the Syrian) Laodicea (52) (*ar. Latakîyeh*), and St Simeon at the mouth of the Orontes, by Antioch. This is the Antioch of the book of the Acts (cp. Gal. ii. 11). Some have considered its capture, June 3, 1098, after a siege of over seven months, to have been the crowning achievement of the first Crusade.

Situated in the S. part of this Principality, of some 17 miles in breadth and slightly inland, was the independent Territory of the Assassins, reaching from  $35^{\circ}$  to  $35^{\circ} 30'$  Lat.

(4) The County of Edessa. This was an ill-defined piece of territory round about Edessa (*Urfa*), its chief town, at once a fortress and a trading centre. "To the Franks Edessa was of supreme importance as commanding the best route from Mesopotamia to Syria" (A. and K.).

The last three territories were at first independent. Before long, however, their holders, like Bohemund of Antioch (*ar. Antakia*), Bertram of Tripoli (*ar. Terablus*), and Baldwin of Edessa, and their successors, were led to render allegiance to the King of Jerusalem. The fiefs into which these territories were divided up were held by vassals of higher or lower rank. The whole Kingdom was some 300 miles in length by about 50 in breadth, except where it bulged out E. at Edessa in the N., and at Kerak in the S. The country E. of the Sea of Galilee—called by the Crusaders "Suad"—formed a slight middle bulge. *Deraa* (Edrei of Deut. iii. 1-10) seems to have been the seat of a fief—also Banias.

Splendid castles for purposes of military defence were planted up and down the Kingdom. The *Kalaat Jalaud*, known also as Tancred's Tower, situated at the N.W. corner of the walls of Jerusalem, and the present Tower of David are said to be their work. Beside the Church of the Holy Sepulchre, they are believed to have

built in or about Jerusalem alone more than 35 churches. An elaborate system, known as "the Assizes of Jerusalem," divided into two codes, regulated matters of procedure military, social, judicial. The one code concerned the feudal fief holders, the other the burgess class. A court of 'Rais' was established for the adjudication of native claims. Taxation, customs, maritime business, and police were all carefully organised. Native soldiers were called Turcoples. Back-gammon ("tables," still so called by the Arabs), draughts, but chiefly chess, were the Crusaders' indoor recreations. "Gaming was a great vice during the whole period." (Cp. A. and K.).

The Kingdom's long line of sea-board enables us to understand the important part shipping played during this era. Pisan, Genoese, Venetian ships plied backwards and forwards incessantly between Europe and Palestine, conveying men, munitions and merchandise. Northern ships played their part too. *Cyprus*, even before its conquest by King Richard, formed an invaluable sea base. But for "the mastery of the sea," the Kingdom could hardly have maintained itself at all. St Louis is reported to have sailed from Cyprus against Damietta (60) in 1249 with some 1800 vessels. Nor are our present plans for sea travel and transport so modern as we might imagine. It is said that the "Venetians in 1201 contracted to 'convey the Crusaders (to Egypt) and supply provisions for nine months for the sum of 85,000 marks'" (Calthrop). The inability

of the leaders to fulfil their contract was, in part, the cause of the diversion of this fourth Crusade (p. 41) to Constantinople.

But the vulnerable part of the Kingdom was its land frontier—even to the N.; more to the S.; most to the E. The Turkish Emirs, while virtually owning the suzerainty of their Sultan (of Irak), seem to have been largely independent in their own chieftainships. They held all the big inland towns—*Mosul* (a most important place—even Saladin failed to take it) on the Tigris; *Aleppo* (or *Haleb*) *Hama*; *Emesa* (*Homs*); and *Damascus*. So long, then, as the Emirs were disunited the Franks had little to fear. For one thing, they were weakened by constant feud among themselves; and for another, they were ready now to give help to, now get it from their Frank neighbours against foes of their own.

Zangi the great Emir of *Mosul* (1127) struck the first of the blows that brought about the Kingdom's disruption, when he subjected some of these Emirs to his own sway. So he won *Aleppo* (1128), *Hamah* (1129) and other places: and, of most concern to the Kingdom, even Edessa (*Urfa*) itself (1144). Nur ed Din, of Aleppo, his son, succeeded him in 1146. By 1154 he had captured *Damascus*; *Aleppo* and *Damascus* were now under one over-lord. Then followed Saladin, who still more gathered power into his own hand. The Emirs of Mesopotamia at *Mardin* and *Mardin* were confederate with him. Those of Syria at Edessa, *Aleppo*, *Homs* (Emesa) and *Damascus*

were his own kinsmen. Al Adel, ruler of Egypt, was his brother. The result we know. Jerusalem fell to Saladin. Though the Kingdom of Jerusalem lasted another 100 years it had passed its zenith. From the unification of the Emirates and the loss of Jerusalem (1187) it never recovered.

None the less against this growth of opposing forces culminating in Saladin, the Crusaders fought hard and long. In many cases their valour was superb; their energy boundless. Now they were across the Euphrates, now on the way to Egypt. Baldwin I in 1115 even led 200 knights as far as Elim (*Akaba*). "There was, at least for a short time, a Christian armament on the Red Sea. The Franks held Elim from 1116 to 1170, and again in 1182-3" (A. and K.). Hereabouts was **Ezion-Geber**, Solomon's naval base (1 Ki. ix.; cp. xxii. 48, Deut. ii. 8).

British soldiers, who have campaigned in Palestine, will well appreciate the hardihood, daring and activity of the Crusaders in that country. Had they been only more united among themselves, there seems no reason why the Franks should not have pushed up the borders of their kingdom to the Eastern Desert. Disunion, deceit and divided counsels were more fell enemies than Zangi and Saladin. Nationality distrusted nationality; Knight Templar, Knight Hospitaller; clergy, laity; and homeborn Frank, Frank Syrian-born. Each played for his own hand and looked to his own, not the common good (cp. Phil. ii. 4). It was these things which

all but brought the first forces to grief under the walls of Antioch in 1098; prevented their occupying Ascalon a year later; their capturing Aleppo in 1106; their becoming masters of Damascus in 1148; and their crushing Saladin in 1183. The Crusaders came of many stocks; and this fact was of the gravest disadvantage to them. Before Acre fell on May 18, 1291, there are said to have been, as between the refugees of various races gathered within its walls and the authority exercised by different sovereigns and orders, no less than seventeen ruling powers, existing independently, side by side, "whence," as is quaintly observed, "there sprang much confusion" (A. and K.). And this with Kalaun and Khalil, the Egyptian Sultans, at its gates! The wonder, surely, was not that the Kingdom of Jerusalem came to its end, but that it had lasted so long.

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It may be of interest to point out that two words which have entered deep into the texture of our national life—though in different ways—are of Arabic origin. "Admiral" is *Ameer* (=Emir) *al-(bahr)*, "the chief of the" (sea)—the last part of the complete phrase having no place. "Tally Ho!" is the English form of the Arabic "*Tadil ila haun*," or, in its feminine form, still more close, "*Tadli ila haun*." It means "Come here": whether used by an old Crusader in days long ago calling to his servant in Palestine; or by the huntsman and field to-day, when the fox breaks cover or his trail is picked up.

The kings of the Latin kingdom of Jerusalem were: 1. Godfrey, **E** (1099-1100). 2. Baldwin I, **E** (1118). 3. Baldwin II, **E** (1131). 4. Fulk of Anjou, **M** (1143). 5. Baldwin III, **H** (1163). 6. Amalric I, **H** (1174). 7. Baldwin IV (leper), **H** (1185). 8. Baldwin V, **H** (1186). 9. Guy de Lusignon, **M** (r. 1192). 10. Conrad of Montferrat, **M** (1192). 11. Henry of Champagne, **M** (1197). 12. Amalric II de Lusignon, **M** (1205). 13. Amalric III, **H** (1206). 14. John de Brienne, **M** (r. 1222). 15. Emperor Frederick II, **M** (1250). 16. Henry (?). 17. Conrad, **H** (1254). 18. Conraddin, **H** (1267). 19. Hugh III of Cyprus, **E** (r. 1276).

(**E** = by election, **H** = by hereditary right, **M** = by marriage, **r.** = resigned.)

## VI

### PALESTINE AND THE PRESENT DAY

In this short résumé it has been shown how Palestine and Jerusalem during the Christian Era (the Crusading period excepted) have been now under the rule of Roman Cæsars and Byzantine Emperors; now under that of Muhammadan Caliphs and Egyptian or Turkish Sultans. Not unlikely it may come as a surprise to some readers of this little book to have learnt how varied, yet how persistent, the connection of Muhammadanism with Palestine has been. The duration of that connection, reckoning from 637 to the present year (the period of the Crusades being excluded) measures 1089 years. To this total a further period of 104 years must be

added, if the occupation of Palestine by the Franks is estimated by such time only as they were in possession of Jerusalem. Few can doubt but these centuries are "the times of the Gentiles," spoken of by our Lord Himself as to come upon Jerusalem (Lu. xxi., cp. Ro. xi. 25).

Since the era of the Crusades, Palestine has lain largely outside European ken. During the last half century, however, and more, the land and the city have been emerging from their long obscurity. Even so, the sea traffic that surged by between W. and E. hardly touched them. The land lay in a back-water of the mighty stream. Those only with some set purpose in view turned aside to visit or study or settle in the land. Yet, despite difficulties of travel and obstacles to settlers, the emergence, if slow, has been sure. Progress could not be stayed. It will yet be within the memory of some native residents of Jerusalem when there was no building without the city walls, and the warder of the Jaffa gate with ringing voice (it carries marvellously in the clear air of Palestine) summoned those who had gone outside for business, or to the villages, or, of an evening, to "sniff the breeze" (as the Arab expresses it), to return before the gate was shut to. Now, Jerusalem has become a city as much without as within its walls (cp. Zec. ii. 4). It has been stated that at the time of the Norman conquest the number of Jews in Jerusalem was 200; in Jaffa 1; in Tiberias 50. It is certainly to be remarked of Palestine that, while the Jews

can hardly be said to have returned there in the numbers sometimes advertised, there has none the less been a steady and continuous inflow of them during the last sixty years or so. Jerusalem in 1914 was in the main a Jewish city. Jews in Jaffa, too, were becoming more and more important. But the Jewish "penetration" of Palestine was not confined to the increasing numbers to be found there. They were, besides, coming to have a stake in the country by the extensive properties acquired, the colonies (40 or more) established, and the commercial predominance (in some parts) obtained. Strangely enough, whilst of late the Jew has been entering in at the gate, many of the country's native-born, Christian and Moslem, have been going out by it, to seek their fortunes further and further afield. They are to be found in such far away places as Australia, South Africa, the West Indies, North and South America, as well as in Egypt, the Soudan and Western Europe. Many have become well-to-do. The Palestine-born loves his land, her life, her language; he too will return to rebuild the "old waste places" (Is. lviii. 12).

There has been one other development in Palestine these years. This must not be overlooked. It is that of missionary work among the people of the land, Jews and Gentiles. Indeed, this has been an important feature of recent Palestine history. It is of interest to know that the roots of the story of one Society's work strike down to the time of the Great Napoleonic wars of a cen-

tury ago, and even specifically to the year of Waterloo itself (1815). The Jerusalem Bishoprick was founded 26 years later and Bp Alexander, the first occupant, consecrated Nov. 7, 1841. He has been described as "by race an Israelite; born a Prussian in Breslau; in communion belonging to the Church of England; ripened by hard work in Ireland; Professor of Hebrew and Arabic in England" (*C. M. S. Hist.*, Stock).

Much has been done in the land since his day. Student or worker, in his survey of the work, may thank God and take courage. After all, is not this the true Crusading way? Is it not thus Christ is to come into, and unto, His own? Whatever may be thought of the fitness or not of the Crusaders' battle cry "*Dieu le veult*," in that sphere, there can be no doubt about it in this— "*God does so wish*" (Matt. xxviii. 19, 20). When St Paul went on his missionary journeys he turned W. He faced true to his Master's orders. "Beginning at Jerusalem," he took His message "unto the uttermost part of the earth" (Ac. i.). A thousand years later the Crusaders were eastwards bent. Europe was Christian; Palestine was not: Muhammadanism was in possession there. Here the sun was rising to high day; there it was eclipsed. The whole aim of those men was to reinstate Christ in God's own land. They spared neither pains, nor treasure, nor their own lives' blood to carry this out. Care must be taken not to judge them too harshly. Theirs was a different age from ours. "The Crusade is

first and foremost a spiritual enterprise. But this spiritual enterprise is shot through with secular seeking" (Calthrop). There were God's true knights amongst them. It is written of Baldwin II that "he was truly devout in word and deed, a Godfearing man, whose hands and knees were hardened with frequent prayer" (A. and K.). It is certain there were others like him. It would seem as if St Louis and our Prince Edward designed to help the Saracens spiritually. And yet the Franks largely failed in their quest.

Not so St Paul. That single man with his companion, now Barnabas, now another, tramping across Asia, committing himself to frail ships, accomplished more for the extension of "the Kingdom of God" than did those hosts of men backed by the monarchs of Europe and by the might of their own bow and spear. Compare what has resulted to the world from St Paul's work and travel with theirs. As proof of this take one example only. Paul founded two churches in Asia Minor and was in close touch with a third, Colosse (x4). To each of these he addressed one of his priceless Epistles. His message to the Galatians is, 'Christ for us.' Heart-hold of Christ—*faith* is that—is, so Paul teaches, God's plan for winning and welcoming us to Himself. It is the Epistle of Christ's sole efficacy. This Epistle it was that more than any other writing awoke the Reformation of the 16th century. God grant we may never allow ourselves to belittle that pregnant event. Rather let us stand to

it and stand on the re-born truth it brought us. So would say St Paul (Gal. v. 1). From that time, more than before, God began to do great things, and has done since (and surely because of it), for us English speaking folk. Consider the England of those days, confined to her home seas, and of these, with the world 'mosaiced,' 'pieced' with bits of the British Empire. And this, why? For one answer see Ps. cv. 44, 45 (cp. Deut. vi.). Paul's message to the Ephesians is, 'Christ with us,' amid His Church, in His people. It is the epistle of Christ's and our close confederacy. Eph. vi., the chapter of 'accoutrement,' should make special appeal to every soldier, and win from him respect and admiration for its writer. The message to the Colossians is, 'Christ over us,' Commander and Chief: in heaven above, in earth below, Pre-eminent (cp. Col. i. 18). It is the epistle of Christ's high supremacy. The Epistle to Philemon, a postscript, as it were, to the Epistle to the Colossians, is one of the humanest and most irresistible letters ever penned. Once more, it was in Asia Minor, at Ephesus, that Paul wrote 1 Corinthians. What does the world not owe him, if only for those three immortal chapters (xii., xiii., xv.): that concerning the "Mightful" Spirit's potency for us all "to profit withal"; that concerning Faith-fulness, Hope-fulness, Love-fulness; and, 'the thing that matters' (cp. Matt. xvi. 26, Lu. xii. 16-21), that concerning "the Resurrection of the body"!

Once again things are trending eastwards.

Events, perhaps, are even now working up to 'ending at Jerusalem' (cp. Lu. xxi. 27-36, Ac. i. 11). It is impossible to forecast how things will shape after this war in the missionary, or in any other, sphere. The writer, however, would like to hope that one outcome may be the insuring for the Christian Gospeller—native or stranger—a hearing of his message by the non-Christian everywhere (and not least in Palestine), more calm, more dispassionate, more sympathetic than heretofore. He would fain hope that in the sphere of spiritual things, without let or hindrance, and of their own accord, Christian and non-Christian—Jew, Moslem, Pagan—may draw together the one to unfold and offer, the other to hear and learn, all that the religion of Jesus Christ stands for to him, who—eastern or western—receives it with humility and simplicity of heart.

Dean Stanley in his *Memorials of Canterbury*, relating the story of the landing of St Augustine on the shores of Kent (597 A.D.), thus describes his first interview with Ethelbert. "The King heard, doubtless by interpreter, all Augustine had to say, and then gave this most characteristic answer bearing upon it a stamp of truth which it is impossible to doubt. 'Your words are fair, and your promises—but because they are new and doubtful, I cannot give my assent to them, and leave the customs which I have so long observed, with the whole Anglo-Saxon race. But because you have come hither as strangers from a long distance, and as I seem to myself to

have seen clearly, that which you yourselves believe to be true and good, you wish to impart to us, we do not wish to molest you; nay rather, we are anxious to receive you hospitably and to give you all that is needed for your support, nor do we hinder you from joining all whom you can to the faith of your religion.’’ Well may the Dean draw attention to these noble words: “with their spirit of moderation and toleration, and the desire to see fair play which is one of our (Englishmen’s) best gifts and which I hope we shall never lose.”

How St Paul would have delighted in a door so open, so wide, to enter it! And those now plying his craft can wish no more and ask no less than that the “Ethelberts” of to-day, with their people, may be ready to meet them with the same kindly, if restrained, welcome on the one hand, and to yield them the same fair hearing, on the other. “He that hath ears to hear, let him hear.” Only, there must be the readiness of those who are members of “Paul’s company” to enter in, to give, whether by taking or helping others take, that which we, once pagan Britons, have through grace received, “the everlasting Gospel” (Rev. xiv. 6). For the rest, Paul’s principle and policy must be that of those who follow him. “Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commanding ourselves—and ‘our Gospel’—to every man’s conscience in the sight of God” (2 Cor. iv. 2, 3).

## THE SAFE FOLD\*

*I have a life with CHRIST to live,  
But, ere I live it, must I wait  
Till learning can clear answer give  
Of this and that book's date?  
I have a life in CHRIST to live,  
I have a death in CHRIST to die;—  
And must I wait, till science give  
All doubts a full reply?*

*Nay rather, while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and sin,  
Let me but creep within  
Thy fold, O CHRIST, and at Thy feet  
Take but the lowest seat,  
And hear Thine awful voice repeat  
In gentlest accents, heavenly sweet,  
Come unto Me and rest:  
Believe Me, and be blest.*

JOHN CAMPBELL SHAIRP  
(xix. cent.).

\* *The Treasury of Sacred Song, Palgrave.*

## TABLE OF DATES

(Some of these are only approximate)

## B.C.

- 1921 Abraham arrives in Palestine.  
 1745 Birth of Joseph.  
 1571 Birth of Moses.  
 1491 The Exodus of Israel from Egypt.  
 1451 Death of Moses. Israelites enter Canaan.  
 1429-1095 Probable era of the Judges.  
 1095 Saul anointed King.  
 1015 Death of David and accession of Solomon.  
 1004 Dedication of Solomon's Temple.  
 975 Revolt of Ten Tribes from Rehoboam.  
 910-885 Era of Elijah.  
 760-700 Era of Isaiah.  
 721 Deportation of Ten Tribes by Shalmanezer.  
 586 Nebuchadnezzar takes Jerusalem.  
 537 Decree of Cyrus and return of Jews from Babylon under Zerubbabel.  
 516 Dedication of Second or Zerubbabel's Temple.  
 458-432 Era of Ezra and Nehemiah.  
 332 Alexander the Great in Palestine.  
 167-64 Era of the Maccabees.  
 63 Romans under Pompey take Jerusalem.  
 17 Building of Third or Herod's Temple.  
 4 JESUS CHRIST born at Bethlehem.

## A.D.

- 30 The CRUCIFIXION and RESURRECTION.  
 35 Conversion of St Paul.  
 70 Titus takes Jerusalem.  
 136 Emperor Hadrian rebuilds Jerusalem.  
 312 Emperor Constantine converted to Christianity.  
 335 Constantine builds Church of Holy Sepulchre.

A.D.

- 637 Moslems under the Caliph Omar capture Jerusalem.
- 1093-1291 Era of the Crusades.
- 1517 Jerusalem taken by Turks.
- 1542 Present walls built by Sultan Suleiman.
- 1799 Napoleon in Palestine.
- 1831-41 Ibrahim Pasha of Egypt dominates Palestine.
- 1841 Turkish authority restored.
- 1841 Founding of C. of E. Bishopric in Jerusalem.
- 1865 Founding of Palestine Exploration Fund (2 Hinde St., London, W.).
- 1867-70 Excavations of P.E.F. at Jerusalem under Lieut. C. Warren, R.E.
- 1871-77 P.E.F. Survey of Western Palestine.
- 1874-8 Lieut. Kitchener, R.E., Surveying in Palestine for P.E.F.
- 1917 (March 11) Baghdad captured by British troops under General Maude.
- 1917 (Dec. 9) Jerusalem taken by British troops under General Allenby.
- 1918 (Sep.) Samaria, Galilee and the East of Jordan occupied by British and Ally troops under General Allenby.

### A SOLDIER'S TEXT

*"My soul is continually in my hand:  
Yet do I not forget thy law."* PSALM cxix.  
(See Judg. xii. 3; 1 Sa. xix. 5; Job xiii. 14.)

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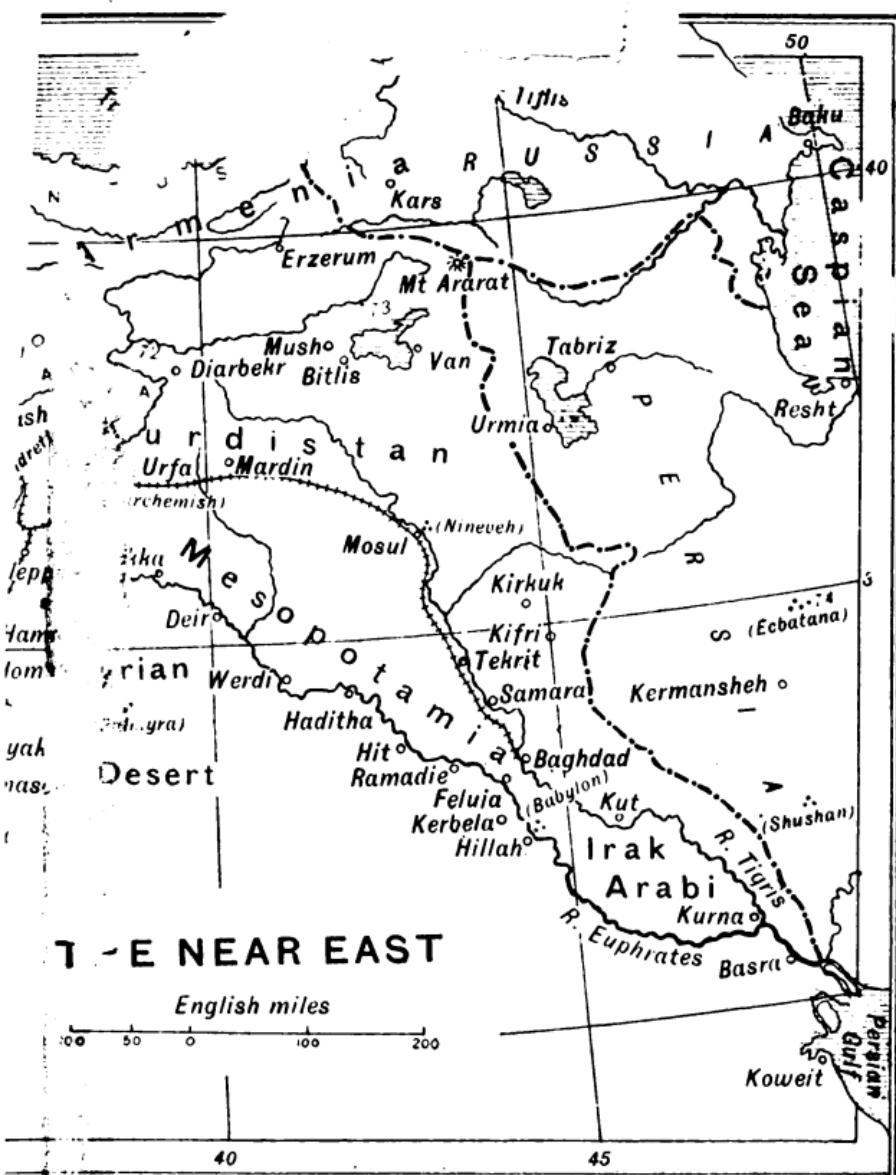
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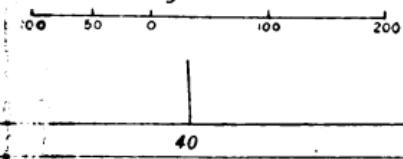


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## T - E NEAR EAST

English miles



- Misraim. 8 Patmos. 9 Cnidus. 10 Coos. 11 Pergamos. 12 Thyatira.  
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